

RISE AND PROGRESS  
OF  
SEVENTH-DAY ADVENTISTS.

*J. N. Soughborough.*



RISE AND PROGRESS  
OF THE  
SEVENTH-DAY ADVENTISTS

WITH  
TOKENS OF GOD'S HAND IN THE MOVEMENT

AND  
A BRIEF SKETCH OF THE ADVENT CAUSE  
FROM 1831 TO 1844

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BY  
J. N. LOUGHBOROUGH

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GENERAL CONFERENCE ASSOCIATION  
OF THE SEVENTH-DAY ADVENTISTS  
BATTLE CREEK, MICH.  
1892

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## PREFACE.

THERE are already many useful books in the hands of the people, and my only apology for adding another to the list, is that in these pages I state many things concerning Adventists, and especially Seventh-day Adventists, which have not heretofore been brought in this form before the people. Beside this, many who have espoused the cause in later years, and who have not witnessed the things mentioned, have earnestly requested, from those earlier in the work, a narration of these facts and experiences. Having been familiar with the Advent movement in 1843 and 1844, and having, since Jan. 2, 1849, proclaimed the doctrine, first as an Adventist, and since 1852 as a Seventh-day Adventist, I esteem it a pleasure to "speak the things which I have seen and heard." Since November, 1853, I have kept a diary of daily occurrences. The narrative from that date is from the record of this diary.

I have presented a comparatively concise statement concerning the Advent movement, which, from 1831 to 1844, spread to every civilized nation of the world. I have noted at greater length the rise and progress of the Seventh-day Adventists, calling special attention to those agencies, which, in the providence of God, have aided in developing, from poverty and small beginnings, a people of whom some of their opponents have said, "Although they number only about thirty-six thousand, from the energy and zeal with which they work one would judge that there were two millions of them."

[ iii ]

Even those who are only slightly conversant with Seventh-day Adventist history know that, since 1845, Mrs. E. G. White has been prominently connected with the movement, both as a speaker and writer. They also know that connected with her work there have been peculiar exercises, or gifts. It has been my privilege to be present and witness the operations of this gift about fifty times. In these pages I have set forth some of the things which I have seen and heard. I have also presented the testimony of other eye-witnesses, respecting their experiences in the same line. Such facts should have more weight with the candid reader than random statements made by those who have never been present on such occasions.

A narrative bearing testimony to what one has seen and heard, could hardly be given without connecting the narrator with the events recorded. Let it be borne in mind by the reader that I am not writing my own autobiography in this book, but giving a sketch of the rise and progress of the cause as I have witnessed it; otherwise I wish self to disappear from the scene.

Now, having completed the task requested by our General Conference Committee, I commit the work to the readers, hoping that, with the blessing of God, the perusal of these pages may be a means of promoting the cause of Christ in many hearts; and trusting that all, as they read, will bear in mind the words of Paul to the Thessalonians, "Prove all things, hold fast that which is good."

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# RISE AND PROGRESS OF SEVENTH-DAY ADVENTISTS.

## CHAPTER I.

### INTRODUCTION.

“THOU shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments, or no.”  
—Deut. 8:2.

IT has ever been the design of God that his people should remember the manifestations of his providence and power in their behalf. In giving the reasons for the backsliding of Israel from God, the psalmist says, “They forgot God their Saviour, which had done great things in Egypt; wondrous works in the land of Ham, and terrible things by the Red Sea.”<sup>1</sup> If it was good for Israel to call to remembrance the leadings of the Lord with them, is it not good also for us? In ecstasy the psalmist again says, “Bless the Lord, O my soul, and forget not all his benefits.”<sup>2</sup>

Through all ages the Lord has had important truths, calculated, by his grace, to lead out a people from the bondage of sin, and fit them for an entrance into the heavenly Canaan; and it is profitable to consider the dealings of the Lord with those who have proclaimed these truths.

D'Aubigne says, in his “History of the Reformation:”  
“God, who prepares his work through ages, accomplishes

<sup>1</sup> Ps. 106:21, 22.

<sup>2</sup> Ps. 103:2.

it by the weakest instruments, when his time has come. To effect great results by the smallest means, such is the law of God. This law, which prevails everywhere in nature, is found also in history."<sup>3</sup>

When God, in ancient time, began choosing a special people in order to establish them as a peculiar nation for himself, it was by calling one man — Abraham — who dwelt among the heathen in Ur of the Chaldees. From him sprang a numerous progeny; but of them, when exalted to the dignity of a nation, the God of heaven said: "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people."<sup>4</sup>

Then again, when he would deliver his people from their bondage in Egypt, he chose as their leader one who in infancy was hidden for three months in his mother's house, and then, placed in a simple, rude ark composed of bulrushes and daubed with pitch, was committed to the keeping of the river Nile. This same Moses, however, was one who, when he came to years of understanding, chose the humble path of suffering with the people of God rather than the enjoyment to be found in the "pleasures of sin for a season."<sup>5</sup>

Afterward, when the Lord would deliver Israel from the Midianites and the Amalekites who came upon their land "as grasshoppers for multitude," and destroyed the increase of the earth, leaving "no sustenance for Israel, neither sheep, nor ox, nor ass," the Lord sent an angel to Gideon. This son of Joash was reduced to the extremity of threshing out a little wheat and hiding it from his enemies. When the angel notified him that he should deliver Israel, Gideon with astonishment inquired, "Wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house."<sup>6</sup> This same humble, poor man went

<sup>3</sup> "History of the Reformation," book ii, chap. i, par. 1.

<sup>4</sup> Deut. 7:7.

<sup>5</sup> Heb. 11:25.

<sup>6</sup> Judges 6:4; 5, 15.

out with his three hundred men, with their simple lamps and pitchers (an action which would seem like foolishness to finite judgment), and making God their strength, they gained a mighty victory. Previous to the deliverance, Gideon might have uttered a lamentation like that of the prophet Amos when he inquired, "By whom shall Jacob arise? for he is small."<sup>7</sup>

In the Lord's appointed time, the Saviour of mankind was born, and the shepherds found him lying in a manger. His earthly relatives followed the humble, though honorable, pursuits of life. Concerning his earthly poverty the Saviour said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."<sup>8</sup> He chose his apostles "from among that lower rank, which, although not the meanest, does not reach the level of the middle classes. Everything was thus intended to manifest to the world that the work was not of man, but of God."

Paul said of the work in the days of the primitive church: "The foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence."<sup>9</sup>

If we look at the great Reformers of the sixteenth century, we find this same principle exemplified. The historian says: "The Reformer Zwingli emerged from an Alpine shepherd's hut; Melancthon, the theologian of the Reformation, from an armorer's shop; and Luther, from

<sup>7</sup> Amos 7 : 2.<sup>8</sup> Matt. 8 : 20.<sup>9</sup> 1 Cor. 1 : 25-29.

the cottage of a poor miner." Of himself Luther said: "My parents were very poor. My father was a poor wood-cutter,<sup>10</sup> and my mother has often carried wood upon her back, that she might procure the means of bringing up her children. They endured the severest labor for our sakes."

The apostle James, speaking of the calling of the people to the Lord's service, says, "Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?"<sup>11</sup>

As we look down the line of advancing Reformers to the early days of Methodism, when the doctrine of *free grace* was assiduously proclaimed, we find it accompanied by the power of God. As it was faithfully set before the people, with the tender love of Christ, and was grasped by living faith, the believer not only found remission of past sins, but a sanctifying power to enable him to lead a life of holiness. Methodism had a humble beginning, and was blessed according to the faith and simple trust of the ministry and laity.

In the early days of Methodism in America, their ministers were of the poor of earth, sustained sparingly by the poorer classes, who constituted the greater part of those who accepted the then unpopular religion. The ministers wore homespun clothing, which, "after about two years' wear, was taken to pieces and put together the other side out, so that they might maintain a respectable appearance before the public." In traversing their circuits, their journeys were performed mostly on horseback. Instead of patronizing hotels and partaking of warm, sumptuous dinners, their nooning was often spent by the road-side; and here, while their horses were grazing, they would sometimes kindle a fire, roast half a squash, and eat it from the shell with a wooden spoon of their own manufacture. The squash served as sauce, to be eaten with a roll of bread which had been placed in the saddle-bags by

<sup>10</sup> Afterward he became a miner.

<sup>11</sup> James 2: 5.



the kindness of their hostess of the previous night. Bishop Asbury is said to have traveled, for the first three years of his service as bishop, with a horse, harness, and chaise which cost, all told, the sum of \$34. In this work, too, the apostle's statement is exemplified,—“not many mighty” were called.

While these different classes I have mentioned made God their trust, he, on his part, manifested his power among them; and it was equally their privilege, when raised above poverty, to share the blessing of God, if their humility and consecration to his service were as complete. With increased means of working, and the living God in their midst, they might indeed be a match for all their foes. It is just as true now as in apostolic times, that the Lord has given us “this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.”<sup>12</sup>

In tracing the incidents and experiences connected with the Advent movement, we find that, as in every work of the Lord in the accomplishment of which man is an agent, its origin was among the poor and obscure; but let none decide against it on this account, before carefully examining the evidences upon which this great work is based, lest they be found in the position of those of whom the Lord inquired, “Who hath despised the day of small things?”<sup>13</sup>

For the benefit of those who may be inclined to decide whether a doctrinal point is right or wrong by the few or the many who follow it, we quote, in part, the controversy between Luther and Eck. As Luther took his position upon the Scriptures, and presumed to dispute the right of men to place their opinions above the word of God, Eck retorted in these ironical words: “I am surprised at the humility and modesty with which the reverend Doctor undertakes to oppose, alone, so many illustrious Fathers, and pretends to know more than the sovereign pontiffs, the councils, the doctors, and the universities! . . . It would be surprising,

<sup>12</sup> 2 Cor. 4 : 7.

<sup>13</sup> Zech. 4 : 10.

no doubt, if God had hidden the truth from so many saints and martyrs, until the advent of the reverend Father."

This retort might well be met with that of Zwingli to John Faber, at Zurich, when the latter, expressing his "amazement at the pass to which things had come, when the ancient usages which had lasted for twelve centuries were forsaken, and it was clearly concluded that Christendom had been in error fourteen hundred years," "the Reformer quickly replied that error was not less error because the belief of it had lasted fourteen hundred years, and that in the worship of God antiquity of usage was nothing, unless ground or warrant for it could be found in the sacred Scriptures."<sup>14</sup>

The danger of leaning to the opinions of men, instead of settling the question, "What is truth?" by the word of the Lord, is sharply reprovèd by the prophet Hosea when he says: "Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men."<sup>15</sup> The tendency of the human heart has always been to trust in man, but as we approach the time when the Lord is to "arise and shake terribly the earth," the prophet Isaiah exhorts, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?"<sup>16</sup>

Being thus cautioned in the Scriptures respecting our danger in this direction, let none hastily pass condemnation on the Advent movement, as though unworthy of consideration, because of its humble beginning, or because those called great in the eyes of the world have not espoused the cause. Rather let all weigh carefully its claims. Truth is of inestimable value, compared with which mere opinions of men are but worthless chaff.

<sup>14</sup> Wylie's "History of Protestantism," chap. xii, pars. 16, 17, Cassell Edition, p. 458.

<sup>15</sup> Hosea 10 : 13.

<sup>16</sup> Isa. 2 : 22.

## CHAPTER II.

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### GOD'S HAND IN THE ADVENT MOVEMENT.

"WE have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my-beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."—2 Peter 1: 16-19.

THE scope of this book is not to present the proofs of the Advent doctrine, but rather to call attention to its rise and progress, leaving the reader to study the argument as presented in other volumes.

D'Aubigne, in his "History of the Reformation" of the sixteenth century, presents as one indubitable proof of God's hand in the work, the fact that men, in different countries, with no knowledge of one another, were moved upon to investigate, and came before their respective countrymen to herald, the doctrine of pardon and salvation through Christ without the imposed penance and absolution of the Catholic Church.

If this fact is an evidence of God's hand in the Reformation in the sixteenth century, why is it not an evidence that he is in the Advent movement in the nineteenth century? for at this time men in different parts of the world, without any knowledge of one another, have been moved to investigate the Scriptures, and embracing the doctrine of the near

coming of Christ, have zealously proclaimed it to their respective countrymen, until in the years 1831 to 1844 their combined efforts gave the message to the entire civilized world—literally to every nation on earth. If a heavenly stamp was given to the Reformation from the *manner of its* rise, we claim the same for this second Advent proclamation.

Comparing the rise of the Reformation in Germany with that in Switzerland, the historian says:—

“Germany did not communicate the truth to Switzerland, nor Switzerland to France, nor France to England. All these countries



received it from God, just as one part of the world does not transmit the light to another part; but the same shining globe communicates it directly to all the earth. Christ, *the dayspring from on high*, infinitely exalted above all mankind, was, at the period of the Reformation, as at that of the establishment of Christianity, the divine fire which gave life to the world. In the sixteenth century, one and the same doctrine was at once established in the homes and churches of the most distant and diversified nations. The reason is, that the same Spirit was everywhere at work producing the same faith.

“The Reformation of Germany and that of Switzerland demonstrate this truth. Zwingli had no intercourse with Luther. There was, no doubt, a link between these two men; but we must search for it above the earth. He who from heaven gave the truth to Luther, gave it to Zwingli. God was the medium of communication between them. ‘I began to preach the gospel,’ says Zwingli, ‘in the year of grace 1516, in other words, at a time when the name of Luther had never been

heard of in our country. I did not learn the doctrine of Christ from Luther, but from the word of God. If Luther preaches Christ, he does what I do ; that is all.”<sup>1</sup>

Speaking of the work of Farel and Lefevre in France, the historian says :—

“The Reformation in France, therefore, was not a foreign importation. It had its birth on the French soil ; it germinated in Paris ; it had its first roots in the university itself, which formed the second power in Roman Christendom. God placed the principles of the work in the honest hearts of men of Picardy and Dauphiny before its commencement in any other country.

“We have seen that the Swiss Reformation was independent of the German Reformation. The French Reformation was in its turn independent of both. The work began at once in these different countries, without any communication with each other ; as, in a battle, all the different forces comprising the army move at the same instant, though the one does not tell the other to march, because one and the same command, proceeding from the same commander-in-chief, is heard by all. The time was accomplished, the people were prepared, and God began the renovation of his church in all quarters at once. Such facts demonstrate that the great Reformation of the sixteenth century was a divine work.”<sup>2</sup>

Of the Reformation in England, under Thos. Bilney, Fryth, Tyndale, and others, D'Aubigne further says :—

“The Reformation of England commenced, therefore, independently of Luther and Zwingli, holding solely from God. There was in all these countries of Christendom a simultaneous action of the divine word. The origin of the Reformation at Oxford, Cambridge, London, was the Greek New Testament published by Erasmus. [Tyndale and Thomas Bilney quitted Cambridge in the year 1519.] There came a day when England was proud of this origin of the Reformation.”<sup>3</sup>

The Advent proclamation arose in a similar manner to that above traced in the Reformation. Men were moved out simultaneously in various parts of the world, with no

<sup>1</sup> “History of the Reformation,” book viii, chap. i, pars. 2, 3.

<sup>2</sup> *Idem.*, book xii, chap. iii, par. 10.

<sup>3</sup> *Idem.*, book xviii, chap. ii, par. 12.



knowledge of, or any communication of sentiment with, one another, and began the proclamation of the same Scripture truths, not simply in *four* nations of the earth, but to the whole world.

In 1831 Joseph Wolff, D. D., was sent as a missionary from Great Britain to labor among the Jews of Palestine. He, "according to his journals, between the years 1821 and 1845, proclaimed the Lord's speedy advent in Palestine, Egypt, on the shores of the Red Sea, Mesopotamia, the Crimea, Persia, Georgia, throughout the Ottoman empire, in Greece, Arabia, Turkey, Bokhara, Afghanistan, Cashmere, Hindoostan, Thibet, in Holland, Scotland, Ireland, at Constantinople, Jerusalem, St. Helena, also on shipboard in the Mediterranean, and at New York City, to all denominations. He declares that he has preached among Jews, Turks, Mohammedans, Parsees, Hindoos, Chaldeans, Yeseedes, Syrians, Sabeans, to pashas, sheiks, shahs, the kings of Organtsh and Bokhara, the queen of Greece, etc." <sup>4</sup>

In Yemen, the region inhabited by the descendants of Hobab, Moses' father-in-law, Joseph Wolff saw a book of which he thus speaks: —

"The *Arabs* of this place have a book called 'Seera,' which treats of the *second coming of Christ*, and his reign in glory!" <sup>5</sup>

In Yemen he spent six days with the Rechabites, of whom he says: —

"They drink no wine, plant no vineyards, sow no seed, live in tents, and remember the words of Jonadab the son of Rechab. With them were children of Israel, of the tribe of Dan, who reside near Terim in Hatramawt, *who expect, in common with the children of Rechab, the speedy arrival of the Messiah in the clouds of heaven.*" <sup>5</sup>

We see, from the above, that the doctrine of the *second Advent* had preceded the visit of Joseph Wolff to Yemen, as

<sup>4</sup> "Voice of the Church," p. 343.

<sup>5</sup> Wolff's "Mission to Bokhara."



Joseph Wolff



the Rechabites and Arabs held the doctrine when he visited them, and the latter had the book, "Seera" treating upon that theme.

D. T. Taylor, in the "Voice of the Church," says of the Advent doctrine, "It has been extensively agitated in Germany, particularly in the South among the Moravians." An English writer, Mourant Brock, informs us that "in Wurtemberg there was a Christian colony numbering hundreds, who looked for the speedy advent of Christ." The doctrine was proclaimed in some parts of Germany by Hengstenberg, at that time the most talented theologian of Germany.

At La Porte, Indiana, in the year 1858, the writer had a lengthy interview with an intelligent German brother by the name of Swartz. He told me that during 1840 to 1844 he was a member of a Lutheran church in Germany. The pastor of that church was a faithful student of the writings of Bengel, the commentator of earlier times, who died, according to Dr. Schaff, Nov. 1, 1751. This pastor wrote a book on the prophecies and the prophetic periods, claiming that the Lord would come about 1843. He preached the doctrine quite extensively from place to place, and supposed that he and his followers would have to present it to other nations. To their great surprise, after a few months they learned of what was already being done to enlighten the world in regard to the Master's coming.

From a letter written by Elder L. R. Conradi from Wiesbaden, Germany, dated July 31, 1891, we gain the following interesting particulars respecting the Advent movement in Germany:—

"Henry Leonhard Kleber was a school-teacher in Bavaria, and wrote a number of pamphlets. The following I found in the catalogue, from which you will get some idea as to the contents and design of the books: 'The End is Coming: Proved by the word of God, and the latest events, in a convincing manner, so as to remove all prejudice against the waiting for our Lord, and against setting the definite time for his advent.' Stuttgart, 1841, 2nd edition. The German title is: '*Das Ende Kommt.*' 'The Antichrist,' Weimar, 1841, 4th edition.

"Brother Schäche, from Austria, who during that time was in the province of Silesia, and labored part of the time in the interest of the home mission of Father Goszner, a noted German evangelical divine, gives the following items as to the pamphlets of the above author:—

"After 1836, or when the date of Bengel's computation had expired, there appeared in the Schweidnitz county paper a notice from the book store of Mr. Sommerfeld there, concerning a book from Henry L. Kleber concerning the great and glad events which were to take place in the years of 1843 and 1844. The exact title of the book I do not remember. We procured the said book, and read it with a number of interested persons, with doors locked, in the year 1839-40. The book showed from Daniel, the Revelation, and Matthew 24, that the end was at hand, and had also a table of computation, showing how the above date was reached."

Of the above, Brother Conradi says:—

"This is sufficient evidence that such a book was printed, and the knowledge of the Lord's coming was spread abroad in Germany. On my way here I visited four Sabbath-keepers in Wurtemberg. I had visited them three years ago, and learned some facts, but this time I learned still more. The old lady, nearly seventy years old, was in the Advent movement in Wurtemberg. She well remembers how they all believed that the Lord was coming, and how they prepared themselves for it. They held special meetings, and considerable stir was made; the authorities interfered, and even placed some in prison. She participated in these meetings, and believed it. Then in 1844 the light in regard to the seventh-day Sabbath came, and she has kept the seventh day ever since. They thought they were the only ones. At this time there were as many as fifty Sabbath-keepers, but their number gradually diminished, and there are now but four. The old lady is the only one remaining from that period. The other three started about 1855. The main help as to the Sabbath was a book, or a number of writings, of Mr. Temhardt, a barber from Nürnberg, who lived in Nürnberg during the last century, and not only kept the Sabbath, but also wrote different tracts and smaller books in its defense."

A book by Ben Ezra—supposed to be an assumed name—entitled, "The Coming of Messiah in Majesty and Glory," was printed in Spain. This book created more or less stir in that country, but its reflex power was more fully manifest in England, where Edward Irving published an English



translation of the book. He also wrote other works on the prophecies, and thus an intense interest was raised throughout the kingdom, among the established churches and also among the Nonconformists. In an English publication entitled, "The Millennium," it is stated that "seven hundred ministers of the Church of England were raising the cry of the return of the Redeemer." Among some of the most talented ministers of the time were those who proclaimed the Advent doctrine in England from 1840 to 1844. Of these we will mention the names of Bickersteth, Birks, Brooks, Brock, Habershon, Plyn, Fremantle, Nathan Lord, Mc Neil, Winters, and Cummings. Before Edward Irving's work had come to public notice in England, a minister in Scotland, by the name of Mason, investigated the subject, and becoming a believer as the result of his investigations, proclaimed the same doctrines in that part of the kingdom.

As early as 1821 the doctrine of the Lord's coming was believed and taught in Tartary. About this time an Irish missionary was sent to that country, and a Tartar priest put the question to him, When will Christ come the second time? He made answer that he knew nothing at all about it, whereupon the priest expressed great surprise at such an answer from a missionary who had come to teach them the doctrines of the Bible, and remarked that he thought "everybody might know that who had a Bible." The priest then gave his views, stating that he thought Christ would come about A. D. 1844. This fact is found in the *Irish Magazine*, 1821.

The doctrine of the second Advent was proclaimed in Holland by Hentzepeter, said to have been, at that time, the ablest minister in that country. He was keeper of the Royal Museum at the Hague. He says of himself, in a letter written to the editor of the *Midnight Cry* in June, 1844, that his attention was first called to the subject by a very impressive dream. He investigated the Scriptures, and published a pamphlet in the year 1830, treating upon

the end of the world, and another in 1841. He says the first information he received in regard to William Miller and others who were proclaiming publicly the doctrine of the near approach of Christ, was in 1842, by conversing with a man who came to Holland from America.

"The Molokaners, a large body of dissenters from the Russian Greek Church, residing on the shores of the Baltic, — a very pious people, of whom it is said, 'Taking the Bible alone for their creed, the *norm* of their faith is simply the Holy Scriptures,' — are characterized by the expectation of Christ's immediate and visible reign upon earth."<sup>6</sup>

The law of Sweden, in the years 1843 and 1844, forbade the preaching of any doctrine contrary to the established church. Here the hand of God in the Advent movement was apparent from the fact that out of the mouths of children the doctrine was proclaimed. This fact was first brought to my knowledge by a Swede, Peter Palmbla, of La Porte, Indiana, in the spring of 1858. In 1843, while living in Sweden, he heard the report that children were moved upon in a remarkable manner to sing and preach with great power, and that under this preaching sinners were being converted to God. He took his son, a little lad of about four years of age, and went to a place of meeting about twenty miles from where he lived. As he entered the house, a large company of people were assembled, and were singing a Lutheran hymn, in which a little girl, some four years of age, joined. Soon she was moved upon to talk. She was put upon a table, where she preached the doctrine of the near coming of Christ and the Judgment. A mighty power accompanied her words, and although unable to read a word, she quoted scriptures correctly, and exhorted for nearly an hour. When this influence passed off from her, she played around just like any other child until the people met again. A few days after Mr. P. returned home, his own boy began to sing a Lutheran hymn, and the same power came upon him, and he began to preach and exhort in the same manner. For some weeks

<sup>6</sup> "Voice of the Church," p. 342.

the house of Mr. P. was a place of large assemblies of people, gathered there to hear the little boy preach. This same boy I saw in 1858. He was then about nineteen years of age.

When relating this fact in a meeting held in Decatur, Nebraska, November 14, 1890, a Swedish man by the name of Danielson said to me, "My mother, who now resides in South Dakota, but who lived in Sweden in 1843, heard those children preach the Advent doctrine. I have just been canvassing for books among the Swedes in Oakland, Burt Co., where I met a number of that nationality who testified that they heard these little children preach the Advent doctrine in their own country in 1843. They further stated that hardly a Swede could be found over sixty years of age who would not testify that children thus preached in Sweden in 1843."

In the *Advent Review* of Oct. 7, 1890, is a very interesting narrative in regard to children's preaching, written by O. Boqvist. He says:—

"In the year 1843, a religious movement occurred among the people in Karlskoga Parish, in Örebro län. The leaders in this movement were children and young men, who were called 'rapare.' These preached with divine power, and proclaimed before the people, with great decision, that the hour of God's Judgment had come.

"In the fall of the same year, I,—O. Boqvist, then fifteen years of age,—with another young man,—Erik Walbom, eighteen years of age,—became so influenced by this unseen power that we could in nowise resist it. As soon as we were seized by this heavenly power, we began to speak to the people, and to proclaim with a loud voice that the Judgment hour had come, referring them to Joel 2:28-32 and Rev. 14:6, 7.

"The people congregated in large numbers to listen to us, and our meetings continued both day and night, and a great religious awakening was the result. Young and old were touched by the Spirit of God, and cried to the Lord for mercy, confessing their sins before God and man.

"But when the priest in the church was apprised of this, many efforts were put forth to silence us, and thus to stop the prevailing religious excitement; but all efforts were unavailing. The sheriff was then requested to cause our arrest, and during six weeks a fruitless

search was made to find us in the forest, whither we had fled for refuge.

"Finally, however, we were summoned to appear before the pastor of the church. Our number had increased so that forty young men and women presented themselves at the parsonage, where we were submitted to a long trial. All but myself and Walbom were permitted to return to their homes; but we were arrested, and on the following day were placed in custody in the Örebro prison. Here we were associated with thieves in cell 14, as though we had committed some great crime."

The writer then goes on to tell of the cruel whippings they received at the hands of the judge and others, and how, finally, through the sympathy and pleadings of the prison warden, they were permitted to return home. After a time they again resumed their preaching, when persecution again burst out against them. But this time he said, "A prominent parishioner presented our case to King Oscar I, and secured freedom for us." Thus, in a wonderful manner, did the Lord bring this truth to those whose national laws forbade the preaching of anything but the established religion.

In the United States, Wm. Miller began to write and publish on the Advent doctrine about the year 1831. At the same time a man by the name of Davis, in South Carolina, was proclaiming similar views, though they had no knowledge of each other. By the year 1844, over three hundred prominent ministers in America were spreading the doctrine through the length and breadth of the land. Such a simultaneous work in these various countries, and in many others we might mention, is indeed a striking evidence of God's hand in the movement.

## CHAPTER III.

### EXTENT OF THE ADVENT PROCLAMATION.

“WHEN these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.” — Luke 21 : 28.

THE Advent doctrine was proclaimed more extensively than many are aware, and to an extent quite sufficient to fulfill the scripture predictions concerning it. The message which was to herald the first advent of Christ was stated by the prophet Isaiah in these words: “The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.”<sup>1</sup> This prophecy was accomplished in the labors of “John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand.”<sup>2</sup> This man, alone, during six months of labor in the one country of Judea, fulfilled this wonderful prediction. While this prophecy limited John’s work as to time and place, it is not so with those prophecies which relate to the heralding of the second Advent; for this work was to be with a “*loud cry*,” world-wide in its extent.

This message is introduced in the prophetic word by the symbol of a flying angel, in these words: “I saw another

<sup>1</sup> Isa. 40 : 3-5.

<sup>2</sup> Matt. 3 : 1, 2.

angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him ; for the hour of his Judgment is come : and worship him that made heaven, and earth, and the sea, and the fountains of waters.”<sup>3</sup>

The preaching of the gospel was committed by Christ to men, with the promise that he would be with them “even unto the end of the world.”<sup>4</sup> So the prophecy does not introduce any new gospel, to be delivered by literal angels, but the angel is a symbol of the concluding part of the gospel, declaring as an incentive to obedience that the hour (time) of the Judgment is come. According to this scripture, when this message is given, it must go to “every nation, and kindred, and tongue, and people.”

We find another symbolic prophecy of the same work in these words: “I saw another mighty angel come down from heaven, clothed with a cloud : and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire : and he had in his hand a little book open : and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth : and when he had cried, seven thunders uttered their voices. . . . And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer : but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.”<sup>5</sup>

The “mystery of God,” which was made known to the Gentiles by the apostles of our Lord, was the gospel.<sup>6</sup> The symbol presents to us the concluding work of the gospel,

<sup>3</sup> Rev. 14 : 6, 7.

<sup>4</sup> Matt. 28 : 19, 20.

<sup>5</sup> Rev. 10 : 1-7.

<sup>6</sup> Eph. 6 : 19.

and a proclamation of time for the close of the work. The evidences that these symbols, found in Rev. 10 and 14, represent the Advent proclamation, are set forth in a volume entitled, "Thoughts on Daniel and the Revelation," of which notice is given at the close of this book.

The reader will observe in the above texts that the "time" for the concluding work of the gospel, and the announcement, "The hour of his Judgment is come," are to be made known by "sea" and "land," "to every nation, and kindred, and tongue, and people." To show that such was the extent of the Advent movement from the years 1831 to 1844, we notice again the words of Mourant Brock :—

"It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the continent of Europe. In America, about three hundred ministers of the word are thus preaching 'this gospel of the kingdom;' whilst in this country, about seven hundred of the Church of England are raising the same cry."<sup>7</sup>

E. R. Pinney, of Seneca Falls, N. Y., a devoted Baptist minister who gave his life to the proclamation of the Advent doctrine, said :—

"As early as 1842, second Advent publications had been sent to every missionary station in Europe, Asia, Africa, and America, both sides of the Rocky Mountains. . . . The commanders of our vessels and the sailors, tell us that they touch at no port where they find this proclamation has not preceded them, and frequent inquiries respecting it are made of them."<sup>8</sup>

G. W. Mitchel, of Zanesville, Ohio, another minister who himself proclaimed the doctrine, said :—

"Brother Wm. Miller told me in a private conversation I had with him at McConnellsville, Ohio, in September, 1844, that he counted fifteen hundred ministers, in various parts of the globe, who were proclaiming, 'Fear God, and give glory to him; for the hour of his Judgment is at hand.'"

<sup>7</sup> "Advent Tracts," Vol. ii, p. 135, 1844.

<sup>8</sup> "Pinney's Exposition of Matt. xxiv," pp. 8, 9.

ment is come,' the larger portion of whom were in 'North America and Great Britain.'

Wm. Miller, in speaking of the extensive spread of this "cry," said:—

"One or two on every quarter of the globe have proclaimed the news, and all agree in the time,—Wolff, of Asia, Irving, late of England; Mason, of Scotland; Davis, of South Carolina; and quite a number in this region, are, or have been, giving the cry."<sup>9</sup>

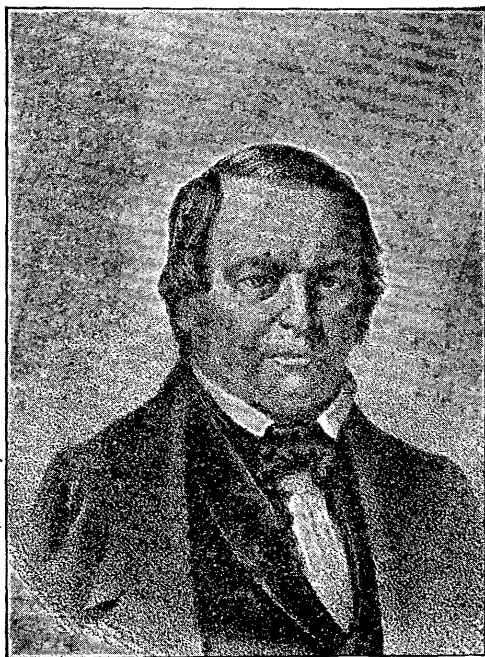
Elder Huchinson, of Montreal, Canada, who had a very extensive acquaintance in foreign countries, in the years 1843 and 1844 published a paper called the *Voice of Elijah*, in which he treated of the Advent doctrine. Having ready access to vessels for foreign countries, and being privileged to send large parcels of his paper with no expense for postage, he sent them in great quantities to all parts of the earth. He said of his own work, that he sent it freely to Nova Scotia, New Brunswick, New Foundland, England, Ireland, Scotland, Wales, France, Germany, Constantinople, Rome, etc.

Elder Joseph Marsh, in his Advent paper entitled the *Voice of Truth*, January, 1845, said:—

"The everlasting Gospel, as described in Revelations 14:6, 7, has been preached to every nation, kindred, tongue, and people; saying with a loud voice, 'Fear God, and give glory to him; for the hour of his Judgment is come, and worship him that made heaven, and earth, and the sea, and the fountains of waters.' No case can be more clearly substantiated with facts than that this message has been borne to every nation and tongue under heaven, within a few past years, in the preaching of the coming of Christ in 1843, or near at hand. Through the medium of lectures and publications, the sound has gone into all the earth, and the word unto the ends of the world."

<sup>9</sup> "Wm. Miller's Lectures," p. 238, 1843.





I remain as ever  
looking for the  
Lord Jesus Christ  
unto eternal life.  
Wm Miller.



## CHAPTER IV.

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### THE ADVENT PROCLAMATION.

“WRITE the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie : though it tarry, wait for it ; because it will surely come, it will not tarry.”— Hab. 2 : 2, 3.

THOSE who gave the Advent proclamation claimed that this “vision” with its “appointed” time included the visions of the prophecy of Daniel. This they made so plain in their delineations of it upon their prophetic charts, that he who read the interpretation could, indeed, “run” and impart the information to others.

That which gave force to the message, and most mightily moved the people, was the proclamation of definite time. First they claimed that the end of the world would come sometime during the “Jewish year” 1843, and that this year was embraced in the time between March 21, 1843, and March 21, 1844. After this time went by, in the *Midnight Cry* of the year 1844 the definite day was fixed upon for the termination of the prophetic times. This was the tenth day of the seventh “Jewish month,” corresponding to Oct. 22, 1844.

The proclamation by the Advent people was not simply the announcement made by Paul before Felix, “Righteousness, temperance, and Judgment to come ;” nor was it the statement made by Martin Luther, after having completed the translation of the Bible, when, a short time before his death, he is reported to have said, “I am persuaded that the

Judgment is not far off; yea, that the Lord himself will not be absent above three hundred years longer." Neither was it the statement made by Wesley, when he said he "thought the millennium might commence in about one hundred years." The Adventists claimed to be giving the message symbolized in Rev. 14: 6, 7, "The *hour* of his Judgment is come," and the cry of Rev. 10: 6, "Time shall be no longer." Such a prophecy could not be accomplished by an announcement of an event that was "to come," coming "in three hundred years," or in "one hundred years," but in definite time, "*is* come." Just such a message, with just such definiteness as that demanded by the above prophecies, was heralded by the Advent people to the whole world.

The rise of the message in America will serve to illustrate the main features of the work in other lands, where men were raised up to search out this truth, and herald it to their fellow-men. The great stir on the subject in America began to be developed under the labors of Wm. Miller, of Low Hampton, Washington Co., N. Y. In this country the movement received the name of "Millerism." We have, however, already shown that men in other countries, who knew nothing of Wm. Miller or of one another, were simultaneously moved upon to search the Scriptures and proclaim the same truth.

For two years during the war with Great Britain, Wm. Miller was in the military service of the United States, — in what is known as "the war of 1812." He was honorably discharged from service in the year 1815. At that time he was a deist. In the year 1816 he was converted to Christianity, united with the Baptist church of Low Hampton, and remained a member of this church until his death, which occurred in the year 1848.

Concerning his own experience we cannot perhaps do better than to quote from some of his own letters, written in the year 1842. He says:—

"While I was a deist, I believed in a God, but I could not, as I thought, believe the Bible was the word of God. The many contradic-

tions and inconsistencies which I thought could be shown, made me suppose it to be a work of designing men, whose object was to enslave the mind of man; operate on their hopes and fears, with a view to aggrandize themselves."

Of his conversion and course afterward he says:—

"God, by his Holy Spirit, opened my eyes. I saw Jesus as a friend, and my only help, and the word of God as the *perfect* rule of duty. Jesus' Christ became to me the chiefest among ten thousand, and the Scriptures, which before were dark and contradictory, now became a lamp to my feet and a light to my path. My mind became settled and satisfied. I found the Lord God to be a rock in the midst of the ocean of life. The Bible now became my chief study; and I can truly say I searched it with great delight. . . . I laid by all commentaries, former views and prepossessions, and determined to read and try to understand for myself. I then began the reading of the Bible in a methodical manner; and by comparing scripture with scripture, and taking notice of the manner of prophesying, and how it was fulfilled (so much as had received its accomplishment). I found, after understanding the figures and metaphors by which God more clearly illustrated the subjects conveyed in said prophecies, that prophecy had been literally fulfilled. I found, on a close and careful examination of the Scriptures, that God had explained all the figures and metaphors in the Bible, or had given us rules for their explanation. And in so doing, I found, to my joy, and I trust with everlasting gratitude to God, that the Bible contained a system of revealed truths, so clearly and simply given that the 'wayfar- ing man though a fool need not err therein.' And I discovered that God had in his word revealed 'times and seasons;' and in every case where time had been revealed, every event was accomplished as predicted (except the case of Nineveh, in Jonah) in the time and manner; therefore I believed all would be accomplished."

"I found, in going through with the Bible, the end of all things was clearly and emphatically predicted, both as to time and manner. I believed; and immediately the duty to publish this doctrine, that the world might believe and get ready to meet the Judge and Bridegroom at his coming, was impressed upon my mind. I need not here go into a detailed account of my long and sore trials. Suffice it to say, that after a number of years I was compelled by the Spirit of God, the power of truth, and the love of souls, to take up my cross and proclaim these things to a dying and perishing world."

"The first time I ever spoke in public on this subject was in the year 1832. The Lord poured his grace on the congregation, and many believed to the salvation of their souls. From that day to this, doors

have been opened to me, to proclaim this doctrine of the second coming of Christ among almost all denominations, so that I have been able to comply with but a small portion of the calls.

"In many, and I might say almost in every place, a revival of religion has followed, which has lasted for months. Infidelity in many cases has been made to yield her iron grasp on the mind of many an individual. Deism has yielded to the truth of God's word, and many men of strong minds have acknowledged that the Scriptures must be of divine origin.

"One more effect I will mention. In every place where I have been, the most pious, devoted, and living members of the churches do most readily embrace the views thus proclaimed; while the worldly professor, the Pharisee, the bigot, the proud, haughty, and selfish, scoff at and ridicule the doctrine of the second coming of Christ."

As to the character of Wm. Miller's work, we will quote from L. D. Flemming, pastor of the Casco street Christian church, Portland, Maine. In speaking of the series of meetings held there by Wm. Miller in 1842, he says:—

"The interest awakened by his lectures is of the most deliberate and dispassionate kind, and though it is the greatest revival I ever saw, yet there is the least passionate excitement. It seems to take the greatest hold on the male part of the community. What produces the effect is this: Brother Miller simply takes the sword of the Spirit, unsheathed and naked, and lays its sharp edge on the naked heart, and it cuts! That is all. Before the edge of this mighty weapon, infidelity falls, and Universalism withers. False foundations vanish, and Babel's merchants wonder. It seems to me that this must be a little the nearest like apostolic revivals of anything modern times have witnessed."

If there is any one distinctive feature to which we might point as the basis of the Advent doctrine, it would be "the Bible its own interpreter," and the "literal interpretation of the Scriptures." These points are quite fully set forth above in Mr. Miller's remarks concerning his own manner of pursuing his study of the word of the Lord.

The Adventist ministers, when delivering their discourses, pointed to the fact that the world's history showed the nations of the earth to be in just that condition symbolized by the

image of Daniel 2; when the stone should smite the image on the feet, and the God of heaven set up his kingdom; and in chapter 7, when "the kingdom and dominion and greatness of the kingdom under the whole heaven was to be given to the people of the saints of the Most High." They called attention to the fact that the signs—physical, political, and moral—were just what the Scriptures said should be seen when the Lord was about to appear.

Wm. Miller began his public speaking on this theme in 1832. One of the specific signs given by the Saviour as a token by which we might know that he was "near, even at the doors" (Matt. 24:29-33); was fulfilled the very next year after Mr. Miller began to preach. I refer to the falling stars. This event occurred Nov. 13, 1833. The masses who viewed this vivid scene regarded it as a sign of the coming of the Lord. It served to give force to the proclamation of the doctrine of the Lord's speedy coming.

We have not space to say much concerning this interesting event, but will, however, quote from the *Connecticut Observer* of Nov. 25, 1833. It says:—

"The editor of the *Old Countryman* makes a very serious matter of the 'falling stars.' He says: 'We pronounce the rain of fire, which we saw on Wednesday morning last, an awful type, a sure forerunner, a merciful sign, of that great and dreadful day which the inhabitants of the earth will witness when the sixth seal shall be opened. The time is just at hand, described not only in the New Testament, but in the Old Testament; and a more correct picture of a fig-tree casting its fruit when blown by a mighty wind, it was not possible to behold.'"<sup>1</sup>

The people had been taught by those of former times to look for a literal fulfillment of this sign. Thomas Burnet, in his "Theory of the Earth," printed in London, A. D. 1697, said of Matt. 24:29:—

"No doubt there will be all sorts of fiery meteors at that time; and amongst others those called *falling stars*, which, though they are not considerable, singly, yet if they were multiplied in great numbers, fall-

<sup>1</sup> See Rev. 6:13.

ing, as the prophet says, as leaves from the vine, or figs from the fig-tree, they would make an astonishing sight. . . . We need not look upon these things as hyperbolic and poetic strains, but as barefaced prophecies, and things that will *literally* come to pass."

Prof. Olmstead, of Yale College, who has been called "America's greatest meteorologist," said of the falling stars of 1833 :—

"The extent of the shower of 1833 was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America, to undefined regions among the British possessions on the north, the exhibition of shooting stars was not only visible, but everywhere presented the same appearance."

Of this display, which began about 11 P. M., Nov. 13, and continued until about 4 A. M. of the 14th, the Professor says :—

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of November 13, 1833, probably saw the greatest display of celestial fire-works that has ever been seen since the creation of the world, or at least within the annals covered by the pages of history."

The Lord not only gave this definite sign of his near approach, but in connection with it he says by the prophet Joel : "I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come."<sup>2</sup> The Adventists taught that the aurora borealis of these last centuries (commonly called northern lights) was the "fire and pillars of smoke" that meets the specification of the prophet; and from the best information to be obtained from history, it had rarely been seen previous to this period.

So, while the message of the Lord's speedy coming was going forth in the earth, signs were hung out in the heavens

<sup>2</sup> Joel 2 : 30, 31.



which gave edge to the truth and arrested the attention of the people. On Jan. 25, 1837, there was a most magnificent display of the aurora borealis, which seemed to lead the minds of many directly to the words of the prophet Joel's prediction of what was to precede the great day of the Lord. The following description of the scene is from the *New York Commercial Advertiser* of Oct. 22, 1839. It agrees so exactly with the scene as I witnessed it, that I quote it here:—

“On the evening of Jan. 25, 1837, there was a remarkable exhibition of the same phenomenon [meaning the aurora borealis] in various parts of the country, as our readers will doubtless recollect. Where the ground was covered with snow, the sight was grand and ‘fearful’ in a most unprecedented manner. In one place, situated near a mountain, the people who witnessed the scene, informed us that it resembled ‘waves of fire rolling down the mountain.’ And generally, so far as learnt, the snow covering the ground appeared like fire mingled with blood, while above (as the apostle says), ‘the heavens being on fire,’ resembled so much the prophetic description of the last day, that many were amazed; the children beholding it were affrighted, and inquired if it were the coming of the Judgment; and even the animals trembled with much manifest alarm.”

It was not alone in America that this sign of the prophet Joel was displayed, but as the doctrine of the Lord's coming was gaining publicity in Great Britain, the same sign was hung out over there. The *New York Commercial Advertiser* of Oct. 22, 1839, quotes the following from London papers concerning a remarkable phenomenon witnessed in that country on the night of September 3. It reads as follows:—

“London, Sept. 5 [1839]. — Between the hours of ten on Thursday night and three yesterday morning, in the heavens, was observed one of the most magnificent specimens of these extraordinary phenomena, the falling stars and northern lights, witnessed for many years past. The first indication of this singular phenomenon was ten minutes before ten, when a light crimson, apparently vapor, rose from the northern portion of the hemisphere, and gradually extended to the center of the heavens, and by 10 o'clock, or a quarter past, the whole, from east to

west, was one vast sheet of light. It had a most alarming appearance, and was exactly like that occasioned by a terrific fire. The light varied considerably; at one time it seemed to fall, and directly after rose with intense brightness. There were to be seen mingled with it volumes of smoke, which rolled over and over, and every beholder seemed convinced that it was a 'tremendous conflagration.' The consternation of the metropolis was very great; thousands of persons were running in the direction of the supposed awful catastrophe. The engines belonging to the fire brigade stations in Baker St., Farringdon St., Watling St., Waterloo Road, and likewise those belonging to the west of London stations—in fact, every fire-engine in London, was horsed, and galloped after the supposed 'scene of destruction,' with more than ordinary energy, followed by carriages, horsemen, and vast mobs. Some of the engines proceeded as far as Highgate and Holloway, before the error was discovered. These appearances lasted for upwards of two hours, and toward morning the spectacle became one of grandeur.

"At two o'clock in the morning, the phenomenon presented a most gorgeous scene, and one very difficult to describe. The whole of London was illuminated as light as noon-day, and the atmosphere was remarkably clear. The southern hemisphere, at the time mentioned, though unclouded, was very dark; but the stars, which were innumerable, shone beautifully. The opposite side of the heavens presented a singular but magnificent contrast; it was clear to extreme, and the light was very vivid; there was a continual succession of meteors, which varied in splendor—they appeared formed in the center of the heavens, and spread till they seemed to burst. The effect was electrical. Myriads of small stars shot out over the horizon, and darted with such swiftness toward the earth that the eye could scarcely follow the track; they seemed to burst also, and throw a dark crimson vapor over the entire hemisphere. The colors were most magnificent. At half past two o'clock, the spectacle changed to darkness, which, on dispersing, displayed a luminous rainbow in the zenith of the heavens, and round the ridge of darkness that overhung the southern portion of the country. Soon afterward, columns of silvery light radiated from it. They increased wonderfully, intermingled among crimson vapor which formed at the same time, and when at full height, the spectacle was beyond all imagination. Stars were darting about in all directions, and continued until four o'clock, when all died away."

Of the use that was made, both in England and America, of these fulfillments of Joel's prophecy, we may learn by reading from the "Exposition of the Twenty-Fourth of

Matthew," by Sylvester Bliss, published in Boston in 1843. After quoting the above account, he says:—

"Thus the 'great signs' and 'fearful sights' that are predicted in the Scriptures of truth, seem to be all fulfilled, as well as those which the Saviour declared should precede his coming.

"As sure as the leaving out of the trees is an indication of summer, just so sure, on the fulfillment of these signs, are Christians to know that the coming of Christ is near, even at the doors. It is not a mere permission to know it, but our Saviour commands them to know it."<sup>3</sup>

The basis of the time — 1843 — was the 2300 days of Daniel 8. It was claimed that as these "days" were connected with prophecies where beasts were chosen to represent kingdoms, "days" must be used symbolically to represent years, according to the Lord's interpretation of symbolic time, as given in Num. 14:34 and Eze. 4:5, 6; that the 70 weeks — 490 days — of Daniel 9 were to be the first part of the 2300 days, and that the two periods began together. The event given in Daniel 9, which marked the beginning of the 70 weeks, was "the going forth of the commandment to restore and build Jerusalem." That commandment went forth in the seventh year of Artaxerxes Longimanus 457 B. C., as recorded in Ezra 7. That this was the true date for the beginning of the 70 weeks, was demonstrated by the fact that in just 69 weeks — 483 years — from 457 B. C., in A. D. 27, Christ was baptized by John and entered upon his ministry, saying, "The time is fulfilled,"<sup>4</sup> etc. The opening of the ministry of Christ, A. D. 27, his crucifixion three and a half years from that date, "in the midst of the [70th] week," the close of the special work among the Jews, A. D. 34, and the speedy conversion of Saul, the Apostle to the Gentiles,<sup>5</sup> proved that the 70 weeks did terminate at that date, and therefore that they began B. C. 457. They figured the matter out thus: From 2300 take 457, and there re-

<sup>3</sup>"Exposition of the Twenty-Fourth of Matthew," pp. 49-60; S. Bliss, Boston, 1843.

<sup>4</sup>See Mark 1:1, 14, 15.

<sup>5</sup>Acts 9.

remains 1843. And as the 457 were before Christ, we are brought for the close to 1843 A. D.

Mr. N. Colver, preaching in Marlboro street Chapel, Boston, in 1842, in opposition to the Adventists, said:—

“If these days are years, the world will end in 1843; any school-boy can see it; for if 490 terminated at the death of Christ, the 2300 days would terminate in 1843; and the world must end, unless it can be shown that some other event is to take place, and I do not see how that can be done.”

Prof. Stuart said:—

“It is a singular fact, that the great mass of interpreters in the English and American world have, for many years, been wont to understand the *days* designated in Daniel and in the Apocalypse as the representation, or symbols, of *years*. I have found it difficult to trace the origin of this general, I might say, almost universal, custom.”<sup>6</sup>

The passing of the power of the Turkish Sultan into the hands of the allied powers of Europe on the 11th day of August, 1840, was an event that served greatly to establish the fact that in symbolic prophecy a day represents a literal year. In the year 1838, Josiah Litch, of Philadelphia, published an exposition of the three woe trumpets of Revelation 9, basing his calculation of the time given under the fifth and sixth trumpets, on the ground of a *day* for a *year*. He ventured to assert, on the strength of his faith in the “year-day” principle, that the Ottoman empire would lose its independence on Aug. 11, 1840.

His argument was that the five months—150 days—of the fifth trumpet referred to the 150 years of warfare of the Turks against the Eastern empire of Rome, beginning A. D. 1299, when Othman founded the Ottoman empire in the territory of Nicomedia. Counting from July 27, 1299, when (according to Gibbon) Othman made his first invasion of the Greek empire, the 150 days (years) would end July 27, 1449. At that time John Paleologus (who is set down

<sup>6</sup> “Hints on Prophecy,” p. 77.

in history as the last Greek emperor) died, and Constantine Deacozes (a Greek) asked permission of Amurath, the Turkish Sultan, to ascend the Greek throne. This clearly demonstrated that the Greeks lost their independence at that date, and Turkish rule in Constantinople prevailed. So exactly 150 years from the beginning of the Turkish invasion, this 150 years' "torment" of the Greeks ended, and the Turks held the power in the Eastern empire..

They were to (politically) kill those they had tormented for "an hour, and a day, and a month, and a year." In literal time this would be (1) an hour, or fifteen literal days (as an hour is the twenty-fourth part of a day, and a day symbolizes a literal year); (2) a day, or one literal year; (3) a month, thirty prophetic days, which equal thirty literal years; and (4) a year, three hundred and sixty literal years. Adding these fragments together, we have 391 years and 15 days of literal time for the accomplishment of the prophecy. Reckoning from July 27, 1449, the time when the Greek empire fell into the hands of the Turks, it brings us to August 11, 1840, the termination of the period of Turkish independence, as set forth under the sixth trumpet, or the second woe.<sup>7</sup>

Many thousands were thus called to watch for the termination of the difficulties that had sprung up between Mehemet Ali, the Pasha of Egypt, and the Turkish Sultan. Hundreds said, "If this affair terminates as the Doctor has asserted, it will establish the '*year day*' principle of interpreting symbolic time, and we will be Adventists."

For several years previous to 1840, the Sultan had been embroiled in war with Mehemet Ali, Pasha of Egypt. In 1838 the trouble between the Sultan and his Egyptian vassal was for the time being restrained by the influence of the foreign ambassadors. In 1839, however, hostilities were

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<sup>7</sup> For a full explanation of the seven trumpets, see "Thoughts on Daniel and the Revelation."

again begun, and were prosecuted until, in a general battle between the armies of the Sultan and Mehemet, the Sultan's army was entirely cut up and destroyed, and his fleet taken by Mehemet and carried into Egypt. So completely had the Sultan been reduced, that, when the war again began in August, he had only two first-rates and three frigates as the sad remains of the once powerful Turkish fleet. This fleet Mehemet positively refused to give up and return to the Sultan, and declared that if the powers attempted to take it from him, he would burn it. In this posture affairs stood, when, in 1840, England, Russia, Austria, and Prussia interposed, and determined on a settlement of the difficulty; for it was evident that, if let alone, Mehemet would soon become master of the Sultan's throne.

"The Sultan accepted this intervention of the great powers, and thus made a voluntary surrender of the question into their hands. A conference of these powers was held in London, the Sheik, Effendi Bey Likgis, being present as Ottoman plenipotentiary. An ultimatum was drawn up, to be presented to the Pasha of Egypt, whereby the Sultan was to offer him the hereditary government of Egypt, and all that part of Syria extending from the Gulf of Suez to the Lake of Tiberias, together with the province of Acre, for life; he, on his part, to evacuate all other parts of the Sultan's dominions then occupied by him, and to return the Ottoman fleet. In case he refused this offer from the Sultan, the four powers were to take the matter into their own hands, and use such other means to bring him to terms as they should see fit.

"It was apparent that just as soon as this ultimatum should be put into the hands of Mehemet Ali, the matter would forever be beyond the control of the former, and the disposal of his affairs would, from that moment, be in the hands of the foreign powers. The Sultan dispatched Rifat Bey on a government steamer to Alexandria, to communicate the ultimatum to the Pasha. It was put into his hands, and by

him taken in charge, on the eleventh day of August, 1840 ! On the same day a note was addressed by the Sultan to the ambassadors of the four powers, inquiring what plan was to be adopted in case the Pasha should refuse to comply with the terms of the ultimatum ; to which they made answer that provision had been made, and there was no necessity of his alarming himself about any contingency that might arise. This day the period of three hundred and ninety-one years and fifteen days allotted to the continuance of the Ottoman power ended ; and where was the Sultan's independence?—Gone! ”<sup>8</sup>

From that day to this he has had to move under the dictation of the “powers,” and watch the dismemberment of his kingdom, as slice by slice it has been appropriated to their own use. The accurate fulfillment of the prophecy gave an impetus to the Advent proclamation such as it had never before received. Dr. Litch ascertained that not less than one thousand infidels renounced their infidelity, and accepted the Bible, on witnessing the fall of the Ottoman supremacy.

After the occurrence of this demonstration of prophetic interpretation, the public became aroused, and ears were opened everywhere to hear preaching upon the Advent doctrine. In 1840, J. V. Himes, of Boston, Mass., joined Wm. Miller ; and E. C. Williams, tent and sail maker, of Rochester, N. Y., embraced the doctrine, and furnished gratis a tent of sufficient size to seat 4,000 people. He also accompanied Mr. Miller, to care for the tent. Their labors were in such cities as Rochester, Buffalo, Cleveland, Cincinnati, etc.<sup>9</sup>

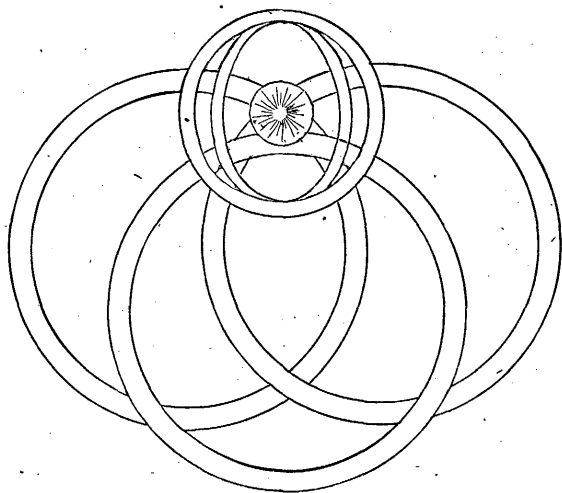
Camp-meetings were held during the summer months in various parts of the country, and thus the doctrine was rapidly spread through all lands.

While the living preachers were setting forth the truth of the Lord's coming, many wonders in the heavens were

<sup>8</sup> See “Thoughts on Daniel and the Revelation,” pp. 497, 498.

<sup>9</sup> This fact was stated to me by E. C. Williams, of Rochester, N. Y., after he began manufacturing tents for Seventh-day Adventists.

seen in various parts of the world. Of these our space will permit only the representation of the following appearances of the sun in Norwich, England, in December, 1843. A similar one occurred in New Haven, Sept. 9, 1844, for two hours before and after noon, and was witnessed by thousands of people.



STRANGE APPEARANCE OF THE SUN.

THE small inner circle represents the sun. It was of a light orange hue ; the outer part of the two circles at unequal distances from and surrounding the sun, appeared of the same hue ; but the inner part of those circles was a deep yellow, the sky within those circles appearing of a dusky brown color, and the three large circles passing through and below the sun, appeared as a distinct bright light.

Of the occurrence in England we read, in a letter from E. Lloyd, London, Jan. 3, 1844, as follows :—

“There has been a remarkable ‘sign in the sun,’ seen by the principal citizens of Norwich and the surrounding country, such as has never been seen in England before. It was seen in December last, about 12 o’clock at noon, and continued for two hours. It very much alarmed the inhabitants. It occurred just before Brethren Winter, Burgess, and Bouton opened their mission in that city. It seemed to prepare the way for the truth, so that they met with good success there.”



The account of the phenomenon as it occurred in New Haven, Ct., is given in the *Midnight Cry* of Oct. 10, 1844, and was taken from the New Haven *Palladium* of Sept. 10. In the account in the *Cry* the editor says, "No philosopher has been able to give an explanation of the cause of this phenomenon which satisfies himself."

As an illustration of how the Advent doctrine was received in 1843, and the revival work that went with it, we will quote from the report of one who actively proclaimed the message. In speaking of a quarterly meeting held at Richmond, Maine, representing thirty Freewill Baptist churches, he says:—

"As I entered the place of worship, Elder Rollins, who was seated beside the pulpit at the farther end of the house, arose and said: 'Brother White, you will find a seat here by me.' After the sermon, liberty was given for remarks, and I spoke with freedom upon the Christian life, and the triumphs of the just at the second advent of Christ. Many voices cried 'Amen! amen!' and most in that large congregation were in tears. . . . Near the close of that meeting, after getting my consent, Elder Rollins arose and said: 'Brother White, who sits at my right side, will speak at the Reed meeting-house this evening, upon the second coming of our Lord Jesus Christ. Come up, brethren, and hear for yourselves. We have sufficient room to entertain you all. Come up, brethren—it will not harm any of you to hear upon this subject.' . . . He very well knew that most of his brethren would leave their meeting in the village, and go three miles to hear me, and that their appointed business session would be broken up. And so it was. Three-fourths of the ministers, and nearly every delegate left, and the Reed meeting-house was crowded at an early hour. My subject was Matthew 24. The Spirit of God gave me great freedom. The interest was wonderful.

"As I closed with an exhortation to Christians to fully consecrate themselves, and be ready, and to sinners to seek Christ, and get ready for the coming of the Son of man, the power of God came upon me to that degree that I had to support myself with both hands hold of the pulpit. It was a solemn hour. As I viewed the condition of sinners, lost without Christ, I called on them with weeping, repeating several times: 'Come to Christ, sinner, and be saved when he shall appear in his glory. Come, poor sinner, before it shall be too late. Come, sinner, poor sinner, come.'

"The place was awfully solemn. Ministers and people wept—some aloud. At the close of every call to the sinner, a general groan was heard throughout the entire assembly. I had stood upon my feet explaining the chapter and exhorting for more than two hours, and was getting hoarse. I ceased speaking, and wept aloud over that dear people with depth of feeling such as he only knows whom God has called to preach his truth to sinners. It was nine o'clock, and to give liberty to others to speak, would be to continue the meeting till midnight. It was best to close with the deep feeling of the present, but not till all had a chance to vote on the Lord's side. I then called on all in the congregation who would join me in prayer, and those that wished to be presented to the throne of mercy, that they might be ready to meet the Saviour with joy at his second coming, to rise up. Every soul in that large house, as I was afterward informed by persons in different parts of it, stood up. After a brief season of prayer, the meeting closed.

"The next morning I returned to the village, accompanied by at least seven-eighths of that Freewill Baptist quarterly meeting. Every one was telling what a glorious meeting they attended the evening before. This did not help the feelings of the few who remained away, who had been instrumental in closing the pulpit at the village against the doctrine of the soon coming of Christ. Their course only increased the interest to hear me. The independent stand taken by Elder Rollins resulted in their having a taste of that spiritual food for which they hungered.

"At intermission, delegates and ministers invited me to join them in making arrangements as to time when I could lecture to the several congregations in that quarterly meeting who had commodious houses of worship. It was then in the middle of February, and it was decided that there remained not more than six weeks of firm sleighing, giving the people a good chance to attend meetings. Twelve of the most important places were selected for my labors in six weeks. I was to give ten lectures, which would require of me to speak twenty times a week. This gave me only half a day each week, which I generally found very necessary to travel fifteen or twenty miles to the next place of meeting."<sup>10</sup>

Revivals with the conversion of hundreds, everywhere followed the preaching of the Advent doctrine, and especially was this the case in the winter of 1843-44, as they approached the termination of the Jewish year 1843, which was on March 21, 1844. During that winter, lectures were

<sup>10</sup> "Life and Sketches of James and Ellen G. White," pp. 61-64.

given in my native town,—Victor, N. Y.,—and several hundred people were converted to God. The family of my grandparents, with whom I was living, heard and accepted the doctrine, and I had the privilege of attending some of the lectures, and although only twelve years of age, I accepted, so far as I could understand it, the Advent faith. Solemn indeed was the impression upon the people, not only in meeting, but everywhere. March 21, 1844, passed by, and the Lord did not come. The conviction of the devoted and thoughtful, however, was that they had moved in harmony with the mind of the Lord, and that in due time all would be made plain.

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## CHAPTER V.

### THE TARRYING TIME.

"WHILE the Bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the Bridegroom cometh; go ye out to meet him." — Matt. 25: 5, 6.

ALTHOUGH the Adventists were sadly disappointed in the passing of the time, they held to the faith, and found consolation in the scriptural fact that when the announcement was made of the near coming of the Lord, there would be a "tarrying time." We quote on this point from a statement made in the *Midnight Cry* of May 9, 1844:—

"Having passed the point of the apparent termination of the prophetic periods, we are placed in a position which God foresaw his children would be placed in at the end of the vision; and for which he made provision, by the prophet Habakkuk, when he says, 'I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved,'<sup>1</sup> or as it reads in the margin, '*argued with.*' 'And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end [of the prophetic periods] it shall speak and not lie; though it tarry [beyond their apparent termination], wait for it; because it will surely come, [in the fullness of the prophetic times, beyond which] it will not tarry.'

"That this admonition has reference to the present time, is evident from Paul's quotation of it in Heb. 10: 36-39: 'For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them

who draw back unto perdition; but of them that believe to the saving of the soul.'

"We believe that we are occupying that period spoken of by the Saviour, when the bridegroom tarries (Matt. 25:5), — to which the kingdom of heaven should be likened, — when 'that evil servant [there having been an apparent failure in the time] shall say in his heart, My Lord delayeth his coming, and shall begin to smite his fellow-servants and to eat and drink with the drunken,' and the Lord should come 'in a day they look not for him.'

"We believe that we are now occupying that period of time spoken of by Peter (2 Peter 2:3), when their 'judgment now of a long time lingereth not, and their damnation slumbereth not,' where they were to 'privily bring in damnable heresies.' These, Peter says, were to be, even as there were false prophets when the Scriptures were indited. As therefore they of the house of Israel, said, 'The days are prolonged, and every vision faileth' (Eze. 12:22), so must there have been a time when there would be an apparent passing of the time, that the scoffers of 2 Peter 3:4, might inquire, 'Where is the promise of his coming?' and flatter themselves that 'all things continue as they were from the beginning of the creation.'

"We believe it was in view of such a tarrying of the vision that the apostle James said, 'Be patient, therefore, brethren, unto the coming of the Lord;' 'Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh;' and, 'Behold, the Judge standeth before the door.'

"And we believe in anticipation of the passing by of the expected time that our Saviour admonished us, in the twelfth of Luke, 'Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.' To *wait* implies a passing of the time, for till that time we do not *wait*. Therefore our Lord adds, 'Blessed are those servants, whom the Lord *when he cometh* shall find watching.' . . .

"We shall continue, God willing, to proclaim, 'Behold, the Bridegroom cometh! go ye out to meet him;' and, 'The hour of his Judgment is come!' And we trust we shall not fail to continue to cry aloud to the world and church, to arouse themselves from their songs of 'peace,' and to listen to God's overtures of mercy. We intend to continue waiting and watching for the coming of the Lord, believing that it is just upon us."

A good idea as to how the Adventists viewed their work previous to March 21, 1844, can be obtained by reading the

following quotation, taken from an article under the caption, "Vindication," in the *Advent Herald* of Nov. 13, 1844, published by J. V. Himes, S. Bliss, and A. Hale :—

"We were not hasty in embracing our opinions. We believe that we were honest and sincere inquirers after truth. We obeyed our Saviour's command to search the Scriptures. We relied not upon our own wisdom ; but we looked to God for guidance and direction, and endeavored to lay ourselves upon his altar, trusting that he would direct our footsteps aright. We examined all the arguments which were advanced against us, with a sincere desire to know the truth and be kept from error ; but we must confess that the varied and multiform positions of our opponents only confirmed us in our views. We saw that whether we were right or wrong, our opponents *could not be right* ; and they had no agreement among themselves. The arguments of each were so weak and puerile that they were under the necessity of continually undoing what they had themselves done ; and by their opposite and contradictory views they demonstrated that however they might regard *our* opinions, they had no confidence in the opinions of each other. And, moreover, there was not a cardinal point in our whole position, in which we were not sustained by one or more of those who labored to disprove the immediate coming of the Lord. While we had the literal rendering of the Scriptures to sustain us, our opponents endeavored in vain to prove that the Scriptures are not to be understood literally, although every prophecy which has been fulfilled has been so in its most literally minute particular.

"But the time—the year 1843, the Jewish year—passed, and we were disappointed in not beholding the King in his beauty. And all who opposed us, honestly supposed that every distinctive characteristic of our belief had been demonstrated to be false ; and that we should, as honest men, abandon our whole position. And therefore it was with surprise they saw us still clinging to our hope, and still expecting our King. We, however, in our disappointment, saw no reason for discouragement. We saw that the Scriptures indicated that there must be a tarrying time, and that while the vision tarried, we must wait for it. We saw also, that with the end of the year, the period could not be fully terminated, even upon the supposition that our chronology was correct ; and that they could only be fulfilled some time in the present year ; and yet we frankly and fully admitted to the world that we were mistaken in the definite point to which we had looked with so much confidence ; but while we were thus mistaken, we can see the hand of God in that matter. We can see that he has made use of that proclamation as an alarm to the world, and a *test* to the church. It placed his people in an

attitude of expectation. It called out those who were willing to suffer for his name's sake. It demonstrated to whom the cry of the Lord's coming was tidings of great joy, and to whom it was an unwelcome sound in their ears. It has shown to the universe, who would welcome the Lord's return, and who would reject him at his second, as the Jews did at his first Advent. And we regard it as a step in the accomplishment of God's purpose, in this 'day of his preparation,' that he might lead forth a people, who should only seek the will of the Lord, that they might be prepared for his coming."

A brief history of the Advent movement after March 21, 1844, is set forth in the following, taken from the *Signs of the Times* of Oct. 31, 1844:—

"After the passing away of 1843,—the Jewish year,—the great body of the Adventists settled down in the belief that we could henceforth reckon on particular times with no degree of positiveness. They believed that we were where our chronology points, at the end of all the prophetic periods, at the termination of which the advent is expected; and that while we should have to wait only the little while that our chronology might vary from God's time, yet they believed that we could have no more clue to the definite time. They had all taken their lamps and gone forth to meet the Bridegroom; but the Bridegroom had tarried beyond the time (1843) in which he was expected. During this tarrying of the vision, it seemed to be the determination of all to *wait* for it, believing it could not be delayed, and that it might be momentarily expected. It was, however, soon very evident that multitudes were forming plans for the future, which they would not form if they believed the Lord would come this year; and that they had fallen asleep with regard to a realizing sense of the Lord's immediate appearing. In other words, they thought he might come any day, or that it might be delayed some little while, during which they might enjoy a refreshing repose. Well, this was as our Saviour said it would be, 'While the Bridegroom tarried, they all slumbered and slept.'

“As early as May, 1843, Brother Miller had called our attention to the seventh month of the Jewish sacred year, as the time of the observance of those types which point to the second advent; and the last autumn, we looked to that point of time with much interest. After it had passed away, Brother S. S. Snow fully embraced the opinion that, according to the types, the advent of the Lord, when it does occur, must occur on the tenth day of the seventh month; but he was not positive as to the year. He afterward saw that the prophetic periods do not actually expire until the present year, 1844: he then planted himself on the ground that about the 22nd of October—the tenth day of the seventh month of this present year—we should witness the advent of the Lord of Glory. This he preached in New York, Philadelphia, and other places during the past spring and summer; and while many embraced his views, yet no particular manifestation of its effects were seen, until about July.

“In the early part of the season, some of our brethren in the north of New Hampshire had been so impressed with the belief that the Lord would come before another winter, that they did not cultivate their fields. About the middle of July,—which was the evening of the midnight of the Jewish day-year (evening-morning, reckoning from the new moon of April, the commencement of this Jewish year),—others, who had sown and planted their fields, were so impressed with a sense of the Lord’s immediate appearing, that they could not, consistently with their faith, harvest their crops. Some, on going into their fields to cut their grass, found themselves entirely unable to proceed, and, conforming to their sense of duty, left their crops standing in the field, to show their faith by their works, and thus to condemn the world. This rapidly extended through the north of New England.

“During the same time, our brethren in Maine had embraced the view that the Judgment must precede the advent;



that it synchronized with the harvest, and was not only at the end of the world, but occupied a period immediately preceding the end. In accordance with this view, they taught that we were in the Judgment, that the dividing line was being drawn, and that the servants of God were being sealed in their foreheads, the accomplishment of which would be the signal for the four angels holding the four winds of the earth (Rev. 7:1), to loose their hold.

“About the middle of July, the blessing of God in reclaiming backsliders, began to attend the proclamation of the *time*, and those who embraced either of the views referred to, manifested a marked change in their deportment, and a sudden waking out of sleep, as was predicted. ‘At midnight there was a cry made, Behold, the Bridegroom cometh; go ye out to meet him. Then all those virgins arose and trimmed their lamps.’ From July these movements were in different parts of New England, and were distinct from one another; but they were all attended by the blessing of God in reclaiming many whose lamps had well-nigh gone out, and in the sanctification of his saints. At the Exeter camp-meeting, all these influences met, mingled into one great movement, and rapidly spread through all the Advent bands in the land.”



“Left their Crops Standing.”

## CHAPTER VI.

### THE MIDNIGHT CRY.

"At midnight there was a cry made, Behold, the Bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps."—Matt. 25 : 6, 7.

WE have already spoken of the *tarrying time* brought to view in this parable of the "ten virgins," and will now give special attention to that part of it introduced in the above text, designated by the Advent people as the "midnight cry."

A prominent writer upon this subject, in a periodical called the *Midnight Cry*, Oct. 3, 1844, says:—

"But how came we into this tarrying night? Because we commenced the vision [vision of the 2300 days] in the *spring*, instead of the *fall*, 457 B. C., we fell short of reaching the destined port six months and a few days over. It threw us into the tarrying night, six months."

Another writer, S. S. Snow, in the *Cry* of Aug. 22, 1844, speaking of the 2300 days, said:—

"They began at the going forth of the decree to restore and build Jerusalem. The decree was made at the first by Cyrus, renewed by Darius, and completed by Artaxerxes Longimanus in the seventh year of his reign. It was fully promulgated, and went into effect in the autumn of the year B. C. 457, when Ezra, having arrived at Jerusalem by the good hand of the Lord, restored the Jewish Commonwealth, appointed magistrates and judges, and commenced the building of the wall."<sup>1</sup>

<sup>1</sup> See Dan. 9: 25; Ezra 7: 21-26; 9: 9; Neh. 1: 3; 2: 12-17.

As the time of the vision was 2300 full years, it would require all of 457 and all of 1843 to make 2300, and if the decree did not go forth until the seventh month of 457 B. C., it was taught that the period would not end until the seventh month of 1844. As the observance of the tenth day of the seventh month seemed to be the event which marked the beginning of the period, so it was shown conclusively that on the tenth day of the seventh month (Jewish time), October 22, 1844, the 2300 days would end, and the time come for the sanctuary to be cleansed. All the evidences used for the close of the period in 1843 applied with equal force to the reckoning for 1844, and with it an assurance that they had discovered what seemed a certain solution of the cause of their disappointment.

The manner in which the Adventists proclaimed the "true midnight cry," as it was then denominated, cannot be better illustrated than by quoting from the writings of those who were prominently engaged in the work at that time.

In the *Cry* for Oct. 3, 1844, was an article written by George Storrs, under the heading, "Go Ye Out to Meet Him," in which he says:—

"I take up my pen with feelings such as I never before experienced. *Beyond a doubt*, in my mind, the *tenth day of the seventh month* will witness the revelation of our Lord Jesus Christ in the clouds of heaven. We are within a *few days* of that event. Awful moment to those who are unprepared — but glorious to those who are ready !

"Behold, the Bridegroom cometh' this year ; 'go ye out to meet him.' We have done with the nominal churches and all the wicked, except so far as this cry may affect them. Our work is now to wake up the 'virgins who took their lamps and went forth to meet the Bridegroom.' Where are we now ? 'If the vision *tarry*, wait for it.' Is not that our answer since last March or April ? — Yes. What happened while the Bridegroom *tarried* ? — The virgins all slumbered and slept, did they not ? Christ's words have not failed ; and 'the Scriptures cannot be broken,' and it is of no use for us to pretend that we have been awake ; we have been slumbering, not on the *fact* of Christ's coming, but on the time. We came into the *tarrying time* ; we did not know 'how long,' it would *tarry*, and on that point we have slumbered. Some of us have

said in our sleep, 'Do n't fix *another* time : ' so we slept. Now the trouble is to wake us up. Lord, help, for vain is the help of man. Speak *thyself*, Lord. O that the 'Father' may now 'make known' *the time*. . . .

"How long is the tarrying time?—Half a year. How do you know?—Because our Lord says, 'at *midnight*,' while the Bridegroom tarried. The vision was for '2300 evening-mornings,' or days. An 'evening,' or *night*, is half of one of those prophetic days, and is therefore *six months*. That is the whole length of the tarrying time. The present strong cry of *time* commenced about the middle of July, and has spread with great rapidity and power, and is attended with a demonstration of the Spirit, such as I never witnessed when the cry was '1843.' It is now literally, 'Go ye out to meet him.' There is a leaving *all* that I never dreamed could be seen. When this cry gets hold of the heart, farmers leave their farms, with their crops. There is a strong crying with tears, and a consecration of all to God, such as I never witnessed. There is a confidence in this truth such as was never felt in the previous cry, in the same degree, and a weeping or melting glory in it that passed all understanding, except to those who have felt it.

"On this present truth, I, through grace, dare venture *all*, and feel that to indulge in doubt about it, would be to offend God and bring upon myself 'swift destruction.' I am satisfied that now 'whosoever shall seek to save his life,' where this cry has been fairly made, by indulging in an '*if* it don't come;' or by a fear to venture out on this truth, 'shall lose' his life. It requires the same faith that led Abraham to offer up Isaac, or Noah to build the ark, or Lot to leave Sodom, or the children of Israel to stand all night waiting for their departure out of Egypt, or for Daniel to go into the lions' den, or the three Hebrews into the fiery furnace. We have fancied, that we were going into the kingdom without such a test of faith, but I am satisfied we are not. This last truth brings such a test, and none will venture upon it but such as dare to be accounted fools, madmen, or anything else that antediluvians, Sodomites, a luke-warm church, or sleeping virgins, are disposed to heap upon them. Once more would I cry, 'Escape for thy life;' 'Look not behind you;' 'Remember Lot's wife.'"

In the *Midnight Cry* of Oct. 10, 1844, there appeared, from the pen of Geo. Storrs, the following, under the heading, "The Finale;" but called by the Adventists, "Storrs's Flat Rock:"—

"How shall we be ready for that day?—Believe God's truth, and venture out upon it, by strong faith that gives glory to God. We must have the same state of mind that we would have if we knew we were to

die upon that day, the same entire consecration to God and deadness to the world.

"I cannot better illustrate what I mean than to suppose a large flat rock in the midst of the ocean. A promise is made by a glorious and mighty prince that at a given time he will send a splendid steamer to carry all persons whom he shall find there with the evidence that they fully credited his word, to a glorious country. Many venture out to the rock. Some, when they are safe on the rock, cut the rope, and their craft with which they came there drifts away from them, and they look after it no more, but are watching for the arrival of the steamship. They have no doubt of the truth of the promise, and risk all upon it. Others who come there think it is enough that they are on the rock. But they would be 'wise and prudent,' so they make their craft, or boats, fast to the rock, because, 'if the steamer *don't* come, we shall be without anything to get to land.' Hence, they are going to be prudent, and not run too great risk.

"According to *thy faith* be it unto thee, had been sounded before the time the steamer was expected. The day arrives. The prudent ones, it may be, intend to cut their boats loose, and let them float off, if they *see* the steamer coming. It appears in sight; but now it is too late to let go their boats without being discovered; and besides, the same prudence would dictate now that they do not let their boats float away till they are *certain* that they are not mistaken in the approaching vessel. Now it comes so near that they cannot possibly cut loose without being discovered.

"The steamer arrives at the rock. 'What is the evidence that you had implicit confidence in the promise of the arrival of the steamer?'—'Our boats are cut loose, and have floated away from us, so that we could not possibly get to land, and must have perished if the steamer had not arrived, for it is a rock where no other vessel ever passes.' 'That is enough,' cries the commander of the steam vessel; '*come on board*;' such confidence shall not be disappointed.'

"Those who had kept their boats made fast to the rock, now crowd round and strive to get on board the steamer. The commander asks, 'What mean those boats I see made fast to the rocks yonder, or whose ropes have only been cut since I arrived in sight?' They answer, 'We thought we would be *prudent*, so that *if* the steamer did not arrive, we might have something with which to get back to land.' 'You made provision for the flesh, then,' cries the commander, 'did you, and so doubted my words? *According to thy faith be it unto thee.* The evidence is against you. You made provision to return, and now you must reap the fruit of your unbelief.' 'So they could not enter in because of unbelief.' O, awful state of despair!

"Cut your ropes now, brethren : let your boats float out of sight;—yea, make haste before the 'sign of the Son of man appear,' then it will be too late. Venture *now*, and venture *all*. O, my heart is pained for you; don't dally; push off that boat, or you are lost; for, 'Whosoever shall seek to save his life shall lose it.' So saith Jesus Christ, our Lord and Judge. Make haste then, once more I entreat you, O make haste! Let go every boat by which you are now calculating to escape to land, 'if it don't come.' That 'if' will ruin you. It is now the last trial and temptation. Do as our Lord did with the last temptation of the devil—'Get thee hence, Satan,' said he. Then the devil leaveth him, and 'behold, angels came and ministered unto him.' So will it be with you, when you have gained this triumph."

As to the rapidity, power, and effect of the message of the "midnight cry," we gain a correct idea from the words of N. Southard, editor of the paper from which we have previously quoted, called the *Midnight Cry*. In the copy dated Oct. 31, 1844, he says:—

"At first the definite time was generally opposed; but there seemed to be an irresistible power attending its proclamation, which prostrated all before it. It swept over the land with the velocity of a tornado, and it reached hearts in different and distant places almost simultaneously, and in a manner which can be accounted for only on the supposition that God was in it. It produced everywhere the most deep searching of heart and humiliation of soul before High Heaven. It caused a weaning of affections from the things of this world, a healing of controversies and animosities, a confession of wrongs, a breaking down before God, and penitent, broken-hearted supplications to him for pardon and acceptance. It caused self-abasement and prostration of soul, such as we never before witnessed. As God, by Joel, commanded, when the great day of God should be at hand, it produced a rending of hearts and not of garments, and a turning unto the Lord with fasting and weeping and mourning. As God said by Zechariah, a spirit of grace and supplication was poured out upon his children; they looked to him whom they had pierced, and there was a great mourning in the land, every family apart, and their wives apart; and those who were looking for the Lord afflicted their souls before him."

Again, of the proclamation he says:—

"It seemed to us to have been so independent of human agency, that we could but regard it as a fulfillment of the 'midnight cry,' after

the tarrying of the Bridegroom, and the slumbering and sleeping of the virgins, when they were all to arise and trim their lamps. And this last work seems to have been done; for there has never been a time before when the respective Advent bands were in so good a state of preparation for the Lord's coming."

Under the stirring proclamation of the Advent doctrine, many disposed of their worldly possessions, using their substance in sustaining the public speakers in their labor, or scattering the printed papers and tracts, or supplying the wants of the needy, thus giving to the world the best evidences of their sincerity and earnestness; while those who clung to their earthly possessions, and who made no special sacrifice for the work, were marked by the worldling as not really believing what they professed.

Upon this point I will cite a case that occurred in my own place of residence. It was that of a church-member who had much to say in meeting about the Lord's coming in the fall of 1844. He was a man of considerable property, and among other things, he had a lot of hogs at just the right age for keeping over for the spring market. An uncle of mine, who made no religious pretensions, and whose business was the buying and selling of stock, went to this professed Adventist to buy his hogs, but learned from him that he did not wish to sell them, as he was going to keep them over till next spring for "store hogs." Uncle came to my grandfather, who was an Advent believer, and said, "That man doesn't believe what he professes." "Why?" asked grandfather. "Because," said uncle, "he says the Lord is coming, and the world is coming to an end this fall, but he wants to keep his hogs till next spring. He need not talk to me; he doesn't believe a word of it."

There were, however, men who held onto their means, struggling all the while under the conviction that they would use it to advance the work, until it was too late to invest it. Such came to those engaged in printing the

message, urging them with tears to accept their money, but the reply was, "You are too late! we have paid for all the printing matter we can possibly circulate before the end. We have hired several power presses to run night and day; we do not want any more money." An eye-witness testified to me that he saw men lay thousands of dollars on the desk before the publisher of the *Voice of Truth*, and in anguish of spirit beg of him to take it and use it. The reply was, "You are too late! We don't want your money now! We *can't* use it!" Then they asked, "Cannot it be given to the poor?" The answer was the same, "We have made provision for the immediate wants of all such that we can reach." In distress of mind the men took away their money, declaring that the frown of God was upon them for their lack of faith and for the covetousness which led them to withhold means from the cause of God when it was needed and would have been gladly used.

The character and principles of those who left their crops standing unharvested, and their shops desolated, to scatter the printed page, or to talk and pray with the people from house to house, were beyond criticism. The people questioned not that such men and women believed every word they said, and withal, such a power attended them that the honest hearted could not gainsay nor resist their words. Thousands were by this means led to believe the truth, and sought and found God's mercy.

The scoffing sinner and the worldly professor, however, decided that this work of scattering Advent publications must be stopped. These men who are taking a township or a whole county and going from house to house with this Advent doctrine, and neglecting their business and families, must be beside themselves, they said, and must therefore have guardians placed over them. The alleged evidences of an unsound mind exhibited by the believers (being simply labor for the salvation of their fellow-men, without testi-



mony that the families were suffering because of the leaving of their business), were insufficient proof of insanity; consequently but few persons were placed under guardianship. Judging by the glibness with which opponents of the present day speak of the fact, one would think there were many instances; yet in all my labors as an Adventist minister, covering a period of over forty-two years, I have only met with two cases of "Millerites" who were placed under guardians. A brief notice of these may not be out of place:—

The first occurred in the State of New York, less than thirty miles from where I lived. A man accepted the Advent doctrine who was worth about \$100,000. He gave about half of this sum to his wife and children, who were not with him in the faith. The remainder he considered was his to use as he saw fit; and as some of it went into the Advent cause, his children raised objections, and counseled with a judge, pleading that a guardian be appointed over their father. After the judge had explained to them the duties and power of a guardian in managing the property, he asked them to nominate whom they wished him to appoint. After consulting together for a time, they decided that they knew of no man with whom they dare trust the property, and reported to the judge that they had selected their father as his own guardian. The judge turned to the man and said, "Mr. —, your children have chosen you as the proper person to manage your own property. Your affairs stand just the same as before you were brought into court."<sup>1</sup>

The other case was that of Stockbridge Howland, of Topsham, Maine. He was one of the best mechanics in all that section of country, a master workman in the construction of mills and bridges. In this "midnight cry" move-

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<sup>1</sup> Although well acquainted with this person, and the facts, I am not at liberty to give the name.

ment, Brother Howland went on horseback over several townships, scattering Advent papers and tracts from house to house, greatly to the annoyance of opponents and scoffers, who complained that in this tract distribution he neglected his business. So they at once secured the appointment of a guardian, who found more to do than was anticipated, as Brother Howland sent to him all tax collectors, and in fact every one who came with accounts to be paid; "for," said he, "I am not considered competent to do any business." After a while the county wished to construct a bridge over the Kennebec River, — a bridge that would stand the torrent of raging waters and floating ice in the time of spring freshets. The county commissioners and selectmen of the town decided that Stockbridge Howland was *the* man for the work. When they came with specifications and a contract for him to build the bridge, he said, ironically, "Gentlemen, you will have to go to my guardian. You know I am not considered competent to care for my own business, and do you come to me to build a bridge!" The situation was a little too ludicrous for sensible men, and the guardianship suddenly ended. Suffice it to say that his persecutors afterward made the most humble acknowledgments for the unjust and uncalled-for course they had taken.



## CHAPTER VII.

### THE SECOND ANGEL'S MESSAGE.

"AND there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." — Rev. 14 : 8.

IN the Old Testament, Israel and Judah are spoken of as the cities of Samaria and Jerusalem ; and because of their following the idolatry of the Assyrians and Babylonians, the prophet Ezekiel, by the word of the Lord, designates their course as that of the two sisters, Aholah and Aholibah, who became exceedingly lewd in their ways.<sup>1</sup> In the book of James we learn that those who leave the ways of the Lord for worldly alliance, are called "adulterers and adulteresses."<sup>2</sup> So, in the Revelation, in this second angel's message, those who reject the truth of the first message by a resort to human reasoning, whereby they stupefy the minds of those who otherwise would accept the plain "Thus saith the Lord," are not only spoken of as meeting with a moral "fall," but as dealing out to the people the wine of the wrath of their fornication. Instead of furnishing them "living waters" of God's truth, they gave them the stupefying wine of Babylon, which lulled them into carnal security over the stirring call of the first angel's message.

In 1844 there was connected with the proclamation of the "midnight cry," just such a message as that of the second angel of Revelation, 14. By it was set forth the fact

<sup>1</sup> Ezekiel 23.

<sup>2</sup> James 4 : 4.

that those who were taking the mere opinions of men in place of the plain statements of God's word, were following, thus far, in the steps of the mother church of Rome, and were in danger of placing themselves where the day of the Lord would finally overtake them "as a thief in the night." The nominal churches were told that in thus setting aside the word of the Lord to establish their own opinions and creeds, they were like the papal church in taking "the Bible as explained by tradition,"—by the customs, sayings, and practices of the fathers, popes, and cardinals,—which was a direct departure from the Protestant's rule of taking "the Bible and the Bible alone as the standard of faith."

It was declared by those who gave the second message, that in exalting opinions and creeds above the Bible, it exactly fulfilled the word of the Lord by the prophet Isaiah when he said, "Stay yourselves, and wonder; cry ye out and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned."<sup>3</sup> The result of such a course is clearly stated, in these words: "Their fear toward me is taught by the precepts of men."

The persons who neglected to study the Scriptures for themselves said, "Questions of such importance should be left to the wisdom of our learned men," thus virtually saying, "I am unlearned." When the learned divines were appealed to for instruction and information on these vital points, the response frequently came, "The prophecies of Daniel and Revelation are 'sealed books,' and those who

<sup>3</sup> Isa. 29: 9-12.

profess to explain them are prying into things with which they have no right to meddle."

In studying Revelation, chapters 2 and 3, in which we have a delineation of the seven periods of the gospel church, we learn that the Sardis church, having heard the doctrine of the coming of the Lord, was in danger of neglecting to heed it, and that by thus rejecting that truth, she fell from the high position of favor ("a name that thou *livest*") which she had previously occupied. We read, "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."<sup>4</sup> The Sardis church seems to have been brought out by the Reformation, after the dark period of the work of "Jezebel" — the apostate church. — The church of Sardis was told that she had been a *live* church; but when she heard and rejected the doctrine of the Lord's coming, she placed herself where she was liable to be overtaken by that event as by a "thief in the night." So, it is stated by the apostle Paul, in 1 Thess. 5: 1-5, will be the condition of those who cry, "Peace and safety," when the Lord's coming is near. Those who follow the light of truth are called the "children of the day," and the Lord will not come on them as a thief.

In this prophetic description of the seven churches, we see the fall of the Sardis church is immediately followed by the Philadelphia, or (as the word signifies) *brotherly love*, church. Such, indeed, were the 50,000 believers who, by the second angel's message, were brought out from all the varied churches, and united in one bond of brotherly love on the great cardinal truth of the immediate advent of Christ.

The *Midnight Cry* of Sept. 12, 1844, contains a statement made by Elder J. V. Himes respecting the second angel's

<sup>4</sup> Rev. 3: 3. For a full exposition of the seven churches, see "Thoughts on Daniel and the Revelation."

message, and the circumstances which led to the proclamation of the same. His letter is dated, "Mc Connelsville, Ohio, Aug. 29, 1844," and reads:—

"When we commenced the work with Brother Miller in 1840, he had been lecturing nine years. During that time he stood almost alone. But his labors had been incessant and effectual in awakening professors of religion to the true hope of God's people, and the necessary preparation for the advent of the Lord; as also the awakening of all classes of the unconverted, to a sense of their lost condition, and the duty of immediate repentance and conversion to God, as a preparation to meet the Bridegroom in peace at his coming. Those were the great objects of his labors. He made no attempts to convert men to a sect or party in religion. Hence he labored among all parties and sects, without interfering with their organizations or discipline, believing that the members of the different communions could retain their standing, and at the same time prepare for the advent of their King, and labor for the salvation of men in these relations until the consummation of their hope.

"When we were persuaded of the truth of the advent at hand, and embraced the doctrine publicly, we entertained the same views, and pursued the same course among the different sects, where we were called, in the providence of God, to labor. We told the ministers and churches that it was no part of our business to break them up, or to divide and distract them. We had one distinct object, and that was to give the 'cry,' the warning of the Judgment 'at the door,' and persuade our fellow-men to get ready for the event. Most of the ministers and churches that opened their doors to us and our brethren who were proclaiming the Advent doctrine, co-operated with us until the last year. The ministry and membership who availed themselves of our labors, but had not sincerely embraced the doctrine, saw that they must either go with the doctrine, and preach and maintain it, or in the crisis which was right upon them, they would have difficulty with the decided and determined believers. They therefore decided against the doctrine, and determined, some by one policy and some by another, to suppress the subject. This placed our brethren and sisters among them in a most trying position. Most of them loved their churches, and could not think of leaving. But when they were ridiculed, oppressed, and in various ways cut off from their former privileges and enjoyments, and when the 'meat in due season' was withheld from them, and the siren song of 'Peace and safety' was sounded in their ears from Sabbath to Sabbath, they were soon weaned from their party predilections, and arose in the maj-

esty of their strength, shook off the yoke, and raised the cry, 'Come out of her, my people.'

"This state of things placed us in a trying position, 1. Because we were right at the end of our prophetic time, in which we expected the Lord would gather all his people *in one*; and 2. We had always preached a different doctrine, and now that the circumstances had changed, it would be regarded as dishonest in us if we should unite in the cry of separation and breaking up of churches that had received us and our message. We therefore hesitated, and continued to act on our first position, until the church and ministry carried the matter so far that we were obliged, in the fear of God, to take a position of defense for the truth and the down-trodden children of God.

"APOSTOLIC EXAMPLE FOR OUR COURSE.

"And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.'<sup>5</sup> It was not until 'divers were hardened' and 'spake evil of that way [the Lord's coming] before the multitude,' that our brethren were moved to come out and separate from the churches. They could not endure this 'evil speaking' of the 'evil servants.' And the churches that could pursue the course of oppression and 'evil speaking' toward those who were looking for the 'blessed hope,' were to them none other than the daughters of the mystic Babylon. They so proclaimed them, and came into the liberty of the gospel. And though we may not be all agreed as to what constitutes Babylon, we are agreed in the instant and final separation from all who oppose the doctrine of the coming and kingdom of God at hand. We believe it to be a case of life and death. It is death to remain connected with those bodies that speak lightly of or oppose the coming of the Lord. It is life to come out from all human tradition, and stand upon the word of God, and look daily for the appearing of the Lord. We therefore now say to all who are in any way entangled in the yoke of bondage, 'Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.'<sup>6</sup>

Wm. Miller thus speaks of the conflict which existed at that time between the churches and the Adventists:—

<sup>5</sup> Acts 19 : 8, 9.

<sup>6</sup> 2 Cor. 6 : 17, 18.

"It is most unnatural and unaccountable that the Christian churches should exclude this doctrine and their members for this blessed hope. I know some of the Baptist churches say they do not exclude them for their faith, but for their communion with the Advent believers. Then if it is not for their faith in a coming Saviour, why am I excluded from their pulpits, who have never communed with any but a Baptist church? It is a false plea. But this cannot be the plea of the Methodists and Presbyterians; for they believe in mixed communion. What do they exclude for? I heard of some being excluded for 'hymning' second Advent melodies; others for insanity, when all the insanity proved against them was, they were watching for Christ. O God, 'forgive them, for they know not what they do.'"

Again, George Storrs spoke of the attitude of the churches toward the Adventists, in this wise:—

"Which of them, at this moment, are not saying, 'I sit as a queen'? and which of them are not pleasing themselves with the idea that, some day *they* are to effect the conquest of the world, and that it is to be subjected to their faith? which of them will suffer a soul to remain among them *in peace*, that openly and fearlessly avows his faith in the advent at the door? Are not the terms of remaining among them undisturbed, that you 'wholly refrain' from a *public* expression of faith in the coming of the Lord this year, whatever your convictions may be on the subject, and however important you may feel it to be to cry, 'Fear God and give glory to him, for the hour of his Judgment is come'?"

L. D. Mansfield, writing from Oneida, N.Y., March 21, 1844, thus testifies:—

"God is moving upon the minds of his dear children who are waiting for the Lord from heaven, and leading them not only to heed the angel 'having the everlasting gospel to preach, saying, The hour of his Judgment is come,' but to obey the subsequent command, 'Come out of her, my people!' I am more fully persuaded than ever before, that the religious organizations of the present day constitute no small portion of that Babylon which is to be thrown down with violence, and found no more at all. . . . It seems to me, however, that in some of the organizations, the resemblance to the little horn is most striking. Some instances will illustrate the matter.

"A brother who had labored very successfully in this region, in proclaiming the coming of the Lord, made an appointment to lecture at a



certain place at a given time. The Lord so ordered it that he was sixteen miles from the appointment, but a — minister was present, at the head of a mob, with tar and feathers, for the purpose of applying them to that servant of the Most High God. This same minister commenced a protracted meeting soon after, but all was cold and icy as the glacier of the North — no souls awakened or converted. At length the minister said he 'believed he should have to take the anxious seat.'

"A class-leader in this village, said to his class since we have been holding meetings here, that if any man should come into his house and say he believed Christ would come this year, he would turn him out of doors.

"I am amazed beyond expression at the course pursued by the dear brethren at Oberlin, in reference to the Lord's appearing. I was there when the subject was first presented by Brother Fitch, and cannot conceive how *holy* men could have resisted the amount of evidence he brought in favor of the speedy coming of the Lord, while he spoke by the mighty power of the Holy Ghost. I have never seen any scriptural arguments brought by the Oberlin brethren against the doctrine; they have been as absurd and fallacious as those of their opponents against holiness. The Lord grant that they may yet see the truth, and with all God's dear children not wait to be excluded, but 'come out of Babylon.'"

We will at this point introduce a testimony from an address to the Advent Conference of believers assembled in Boston, dated May 31, 1844, and signed by Wm. Miller, Elon Galusha, N. N. Whiting, Apollos Hale, and J. V. Himes. They say:—

"Upon our duty to the churches, we may also say a word. The danger here, as in most other cases, appears to us to be in the extremes. The first form of the danger is that of allowing the authority of the church with which we may be associated, to impose silence upon us in such a question of duty. We have no doubt thousands have brought themselves into condemnation before God by yielding to the unscriptural claims of their churches in this matter, who, if they had been decided and faithful, would now be in a much more safe condition, and more useful, though they might also be called to suffer.

"The second form of danger is that of yielding to a spirit of revenge against the churches on account of their injustice toward us, and of waging an indiscriminate warfare against all such organizations. As to the duty of the Adventists, in reference to the churches with which they may be associated, if we were called upon to do it, we could give

no directions which could be of general application. They must act in the fear of God, as the circumstances of the case require.

"We should, however, be decided in doing our duty, in testifying for the truth on all proper and suitable occasions. And if by taking this course we give offense to the churches, and they threaten us with expulsion unless we remain silent (though if we see fit to dissolve our relation to the church amicably, it may be the better way), *let us do our duty*, and when we are expelled, be patient in suffering the wrong, and be willing with our Master to 'go forth without the gate, bearing his reproach.'"

The course pursued by ministers and professors of religion who rejected the Advent doctrine only tended to confirm the Adventists in the faith. While they were giving "meat in due season," saying, "The Lord is coming," those who not only said in their hearts but by their words, "My Lord delayeth his coming," smote their fellow-servants (if not literally, at least by putting all the obstacles possible in the way of their work), and ate and drank "with the drunken."<sup>7</sup>

As the second message had separated from the churches about 50,000 of the most humble, God-fearing, conscientious members they had, there began to come into those churches, donation parties, with their grab-bags, fish-ponds, mock post-offices, etc.,—a thing hardly heard of in the churches before 1844. The ministers of these churches themselves testified that the Advent doctrine, where it had been preached, had "taken the cream of their church members."

Wm. Miller thus speaks of an incident which occurred in Rochester, N. Y., at the time of one of his visits there in 1844 :—

"One of the D. D.'s in Rochester, Mr.—; of the M— church, wrote a pamphlet against Millerism, called his lords and ladies into the house of the Lord, made a great feast of oysters and other 'picnics,' Belshazzar-like, drank their coffee and tea, ate their costly delicacies, and sold their ice-cream and sweetmeats, and his pamphlet against the second Advent of the dear Saviour. The night before I left, another of

<sup>7</sup> See Matt. 24 : 48-51.

the reverend gentlemen had a picnic feast at a public house, or hall, and sold as above, his tickets, ice-cream, and sweetmeats. I was happy to hear that some of the churches of the different sects did not approve of such Babylonian feasts; and I do hope, in my soul, that not all of these sectarian churches will be found 'eating and drinking with the drunken' when Christ shall come. I am astonished that these reverend gentlemen do not see themselves in the glass of God's word; and I would recommend them to read Luke 14:12-14; Matt. 24:48-51; Luke 13:25-28; 2 Peter 2:13; Jude 10-21. These are the last times surely."<sup>8</sup>

While the midnight cry and the second message were being proclaimed, George Storrs published his "Six Sermons" on future punishment, taking the position that man by nature is mortal; that the dead are unconscious between death and the resurrection; that the final punishment of the ungodly will be total extinction; and that immortality is a gift of God, to be received 'only by faith in our Lord Jesus Christ.

Thousands of the Adventists accepted this doctrine of man's nature, but not all of them. The rejection of it brought no confusion among them, as it was regarded as a matter of belief simply, and no test of moral standing; hence the united effort to warn the world of the near approach of Christ was unbroken. It did, however, have the effect to stir up the ire of the churches against them.

The Methodist minister in the town where I lived, and who had previously joined in preaching the Advent doctrine in 1843, received the "Six Sermons," read it, and admitted to his church members that he was unable to refute the doctrine; but on finding that many of his church members were accepting it, he advised others not to read the book, as they would believe the doctrine if they read it. In the month of September, 1844, after this minister returned from the annual Conference, he arose in his pulpit and publicly renounced

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<sup>8</sup> If Brother Miller had obtained a view of what the churches have since entered into, in their donation parties, with "ring-guess-cakes, ten-cent kissing bees, donkey shows, crazy socials, holy lotteries," and other chance-game arrangements, etc., he would have recoiled with holy horror.

the Advent doctrine, and humbly asked the pardon of the church for ever inviting the lecturers to speak in the house. As I heard these words, they sounded strange to me. This action on the part of the minister was soon followed by an effort to deal with the Advent believers for heresy. As they were allowed to plead their cases from the Bible, no victory was gained by the church, so in the afternoon several were excluded because their course was not in harmony with the discipline. Many others withdrew because of this exclusion of members whose faith could not be shown to be contrary to the Scriptures; and thus the Advent doctrine was forever shut out of the church where hundreds had found the Saviour and been made happy in God. What was done in my native town was also enacted in hundreds of other churches throughout the country. Those who were thus treated by their former brethren, found much consolation in the words of the prophet Isaiah: "Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed."<sup>9</sup>

While this work of expulsion was going on in the churches, and the loud cry of the message was swelling its notes all over the world, the Lord came near to the comfort of his people by a special manifestation of the gift of his Spirit. There was an educated mulatto in the State of Massachusetts, by the name of Foye, who was an eloquent speaker. He was a Baptist, but was preparing to take holy orders as an Episcopal minister. The Lord graciously gave him three visions, which bore clear evidence of being the genuine manifestations of the Spirit of God. He was invited from place to place to speak in the pulpits, not by the Episcopalians only, but by other denominations. When he spoke, he always wore the clergyman's robe, such as the ministers of that church wear in their services. His visions related to the near advent of Christ, the travels of the people of God

<sup>9</sup>Isa. 66:5.

to the heavenly city, the new earth, and the glories of the redeemed state. Having a good command of language, with fine descriptive powers, he created a sensation wherever he went. There was one thing, however, in the vision of the pathway of God's people that he did not understand ; and that was three steps leading up onto this pathway, such steps of glorious light that he called them "steps of fire." On each of these steps was a great multitude of people ; but suddenly many of them disappeared, while those who remained passed onto the second step, where a multitude gathered also ; and some of these disappeared, and so on with each advancing step. Those who disappeared seemed to sink down into the step, and were seen no more. He saw the people of God, those who remained, pressing on with joy over the heavenly pathway. This was the part of the vision that troubled him.<sup>10</sup>

After Mr. Foye had traveled awhile in various parts of New England, he had his visions printed in a pamphlet, entitled, "Foye's Visions." He finally became exalted over the revelation, and thus lost his simplicity, hence the manifestation of this gift to him ceased, and soon after he sickened and died.

As the day drew near on which the Lord was expected, the believers became more earnest in their labors, and the wicked raged and scoffed the more fiercely, as will be seen by the following, taken from the *Midnight Cry*:—

"The effect that this movement produced upon the wicked, also greatly served to confirm us in our belief that God was in it. When God's children were met together to prostrate and humble themselves before him, and to prepare for his appearing, as it became a company of sinners to do, who could only be saved by grace, the wicked manifested the greatest malice. When we had given no notice of our meetings save in our own paper, nor had invited the public there, the sons

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<sup>10</sup> Those who have the light of the three advent messages can now readily explain the three steps ; the disappearing ones are those leaving the truth by the way.

of Belial crowded into them, and caused much disturbance. On the evening of Saturday, the 12th instant, we held no meeting at the tabernacle, that the sexton might have an opportunity to cleanse the house for the Sabbath [Sunday]. But the mob broke into the house, and refused us even that privilege. The mayor, however, unsolicited, promptly interfered, and expelled them.

"At our meetings on the Sabbath following, after the tabernacle was filled, a dense crowd occupied the street in front of the building, many of them being enraged that any should believe in the advent of the Lord. In the evening, on account of the excitement of the populace, no meeting was held; yet the street was filled with the mob at an early hour; but the prompt interference of the mayor and his efficient police cleared the street, after sending a few to the watch-house. We could only liken the conduct of the mob to that which surrounded the door of Lot, on the evening pending the destruction of Sodom. In New York, Philadelphia, Baltimore, and other places, the wicked manifested the same feelings, and on Sunday, the 13th instant, the Advent meetings in many places were broken up by them. This movement on their part was so sudden, simultaneous, and extensive, that its manifestation on the first day of the Jewish seventh month, strengthened us in our opinion that this must be the month."<sup>11</sup>

On the 22nd of October, 1844, at South Paris, Maine, while the believers were assembled in the house of worship, engaged in solemn prayer to God, in expectation that the Lord would come that day, the scoffing mockers gathered around the house singing songs in burlesque. Two of these rowdies put on long white robes and climbed upon the house top, sang songs, and mocked those in the house who were praying and waiting for the Lord to come.<sup>12</sup>

There lived in Poland, Maine, a young man by the name of Foss, who firmly believed the Lord would come on the tenth day of the seventh month. He was a man of fine ap-

<sup>11</sup> Editor of the *Midnight Cry*, Oct. 31, 1844.

<sup>12</sup> It is probable that from this circumstance originated all the false stories circulated 'about Adventists' putting on ascension robes; for, notwithstanding Advent papers have offered rewards as high as \$500 for one authentic instance where an Adventist put on an ascension robe in 1844, and thus waited for the Lord to come, not one case has ever been produced.

pearance, pleasing address, and quite well educated. A few weeks before the "midnight cry" ended, the Lord came near and gave him a vision, in which he was shown the journey of the Advent people to the city of God, with their dangers. Some messages of warning were also given him, which he was to deliver, and the trials and persecutions that would consequently follow if he was faithful in relating what had been shown him. He, like Mr. Foye, was shown *three* steps by which the people of God were to come fully upon the pathway to the holy city. Being a firm believer in the Lord's coming "in a few more days" (as they then sang), the part of the vision relating to the three steps onto the pathway was to him unexplainable; and being naturally of a proud spirit he shrunk from the cross, and refused to relate it. The vision was repeated the second time, and in addition to the first, he was told that if he still refused to relate what had been shown him, the burden would be taken from him and be given to one of the weakest, one who would faithfully relate what God would reveal. He again refused. Then a third vision was given, and he was told that he was released, and the burden was laid upon one of the weakest of the weak, who would do the Lord's bidding.

This startled the young man, and he decided to relate what had been shown him, and accordingly gave out his appointment. The people crowded together to see and hear. He carefully related his experience, and how he had refused to relate what the Lord had shown him, and what would result from his refusal. "Now," said he, "I will relate the vision." But alas! it was too late. He stood before the people as dumb as a statue, and finally said in the deepest agony, "I cannot remember a word of the vision." He wrung his hands in anguish, saying, "God has fulfilled his word. He has taken the vision from me." And in great distress he said, "I am a lost man." From that time he lost his hope in Christ, and went into a state of despair. He

never attended an Adventist meeting again, and although still (1891) living, he has no personal interest in religion. His demeanor, in many respects to say the least, has been that of one deprived of the gentle influences of the Spirit of the Master, of one "left to his own ways, to be filled with his own doings."<sup>13</sup>

The tenth day of the seventh month, Jewish time (Oct. 22, 1844), at last came. It found thousands upon thousands who were looking to that point for the consummation of their hopes. They had made provisions for nothing earthly beyond that date. They had not even cherished the thought, "If it does n't come," but had planned their worldly affairs as they would if they had expected that day to end the period of their natural lives. They had warned and exhorted the wicked to flee from the wrath to come, and many of these *feared* that the message might prove true. They had counseled and prayed with their relatives, and had bidden good-bye to such of them as had not given their hearts to God. In short, they had bidden adieu to all earthly things with all the solemnity of one who regards himself as about to appear face to face with the Judge of all the earth. Thus, in almost breathless anxiety, they assembled at their places of worship, expecting, momentarily, to hear "the voice of the archangel and the trump of God," and to see the heavens ablaze with the glory of their coming King.

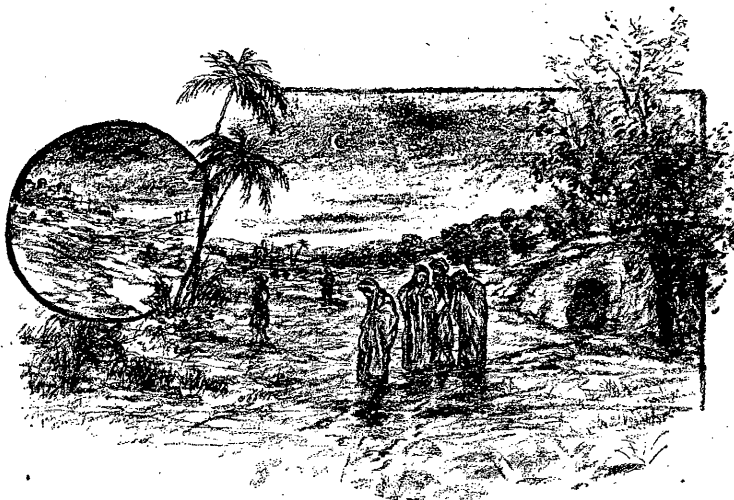
The hours passed slowly by, and when at last the sun sank below the western horizon, the Jewish tenth day of the seventh month was ended. The shades of night once more spread their gloomy pall over the world; but with that dark-

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<sup>13</sup> Within three months of the time he failed to recall his vision, he heard, from an adjoining room, a vision related by another. The meeting was held in a dwelling-house where he was. He was urged to come into the meeting, but refused to do so. He said the vision was as near like that shown him as two persons could relate the same thing. And thus was known what he saw but could not remember when trying to relate it.



ness came a pang of sadness to the hearts of the Advent believers, such in kind as can only find a parallel in the sorrow of the disciples of our Lord, as they solemnly wended their way to their homes on the night following the crucifixion and burial of him whom, but a little while before, they had triumphantly escorted into Jerusalem as their king.



"On the Night Following the Crucifixion."

## CHAPTER VIII.

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### THE DISAPPOINTMENT—THE BITTER BOOK.

"AND I took the little book out of the angel's hand, and ate it up ; and it was in my mouth sweet as honey : and as soon as I had eaten it, my belly was bitter." — Rev. 10 : 10.

IN Scripture language, the "eating of a book" represents the reception of truth in order to communicate it to others ; as is seen in Ezekiel, where he is shown "a roll of a book," and it was said to him, "Eat this roll, and go speak unto the house of Israel." After eating the roll, he says, "Then did I eat it ; and it was in my mouth as honey for sweetness."<sup>1</sup>

The prophet Jeremiah uses this same figure. He says, "Thy words were found, and I did eat them ; and thy word was unto me the joy and rejoicing of mine heart."<sup>2</sup> From this language we learn that the "sweetness" of the book while "eating" it represents the joy and satisfaction experienced by those who thus feed on the word of the Lord.

The "book" mentioned in Revelation 10, of which it is said that to the eater it was sweet as honey, but as soon as eaten was "bitter" (or, as some translate, "as soon as I had digested it, in my stomach it was *picra*"), was that book from which the angel announced, on the authority of Him who made heaven, earth, and sea, "Time shall be no longer." Eating this book, then, must represent the joyful acceptance of the *time* proclamation. The sudden bitterness of the morsel to those who have eaten it must represent the

<sup>1</sup> Eze. 3 : 1-3.

<sup>2</sup> Jer. 15 : 16.

sad contrast in their experience after the *time* of the book is expired, and they find themselves sorely disappointed in their expectations.

The proclamation of the time in 1844 was indeed joyful news to those who believed, and who, without a doubt, expected so soon an eternal deliverance from all the ills, woes, and sorrows of this sinful world. The thought that in a few short weeks they should be glorified, immortalized, and be in the golden city of God, with their King, was indeed soul-inspiring. As expressed by one who had that experience, "Those who sincerely love Jesus can appreciate the feelings of those who watched with the most intense interest for the coming of their Saviour. . . . We approached this hour with a calm solemnity. The true believers rested in a sweet communion with God, an earnest of the peace that was to be theirs in the bright hereafter. Those who experienced this hope and trust can never forget those precious hours of waiting."

The peculiarly trying position of those who, on the eleventh day of the seventh month, found themselves still in this dark world of trial and temptation, where they must meet the scorn, sneers, and ridicule of those whom a few hours before they had exhorted to get ready to meet their Lord, finds a fitting illustration in the case of Mary as she "stood without at the sepulcher weeping," and when accosted by the angels with the question, "Woman, why weep-est thou?" said to them, "Because they have taken away my Lord, and I know not where they have laid him."<sup>3</sup>

Those who passed through this trying scene said of it: "We were perplexed and disappointed, yet did not renounce our faith. We felt that we had done our duty; we had lived up to our precious faith; we were disappointed, but not discouraged. We needed unbounded patience, for the scoffers were many. We were frequently greeted by scornful allusions to our former disappointment. 'You have not

gone up yet; when do you expect to go up?' And similar sarcasms were often vented upon us by our worldly acquaintances, and even by some professed Christians, who accepted the Bible, yet failed to learn its great and important truths. Mortality still clung to us; the effects of the curse were all around us. It was hard to take up the vexing cares of life that we thought had been laid down forever."

The feelings of such, when compared with their joy and rejoicing of the few hours previous, must have been to them like the pungent bitterness of *picra*.<sup>4</sup> The world around supposed, as no doubt the masses did after Christ's crucifixion, that the believers would now renounce their faith, and join in scoffing at their own supposed folly. They very soon learned to their astonishment that the love of the Lord's appearing was not easily eradicated from the affections of those who had truly consecrated themselves to God.

The course these earnest ones did pursue, and their feelings, are well defined by the words of the prophet Jeremiah, where he says, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts. I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation. Why is my pain perpetual, and my wound incurable, which refuseth to be healed? Wilt thou be altogether unto me as a liar, and as waters that fail?"<sup>5</sup> A few brief quotations from some of these disappointed yet hopeful ones, will give a good idea of the situation. Our first is from Elder James White, who labored very successfully in 1843 and 1844. He says:—

"The disappointment at the passing of the time was a bitter one. True believers had given up all for Christ, and had shared his presence as never before. They had, as they supposed, given their last warning to

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<sup>4</sup> *Picra*—a most disagreeable, bitter preparation of alcohol, aloes, and gum myrrh.

<sup>5</sup> Jer. 15:16-18.

the world, and had separated themselves, more or less, from the unbelieving, scoffing multitude. And with the divine blessing upon them, they felt more like associating with their soon expected Master and holy angels, than with those from whom they had separated themselves. The love of Jesus filled every soul, and beamed from every face, and with inexpressible desires they prayed, 'Come, Lord Jesus, and come quickly.' But he did not come. And now, to turn again to the cares, perplexities, and dangers of life, in full view of the jeers and revilings of unbelievers, who now scoffed as never before, was a terrible trial of faith and patience. When Elder Himes visited Portland, Maine, a few days after the passing of the time, and stated that the brethren should prepare for another cold winter, my feelings were almost uncontrollable. I left the place of meeting and wept like a child.

"But God did not forsake his people; . . . and with especial force and comfort did such passages as the following to the Hebrews, come home to the minds and hearts of the tried, waiting ones: 'Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.'<sup>6</sup> The points of interest in this portion of Scripture are these:—

"1. Those addressed are in danger of casting away their confidence in that in which they had done right.

"2. They had done the will of God, and were brought into that state of trial where patience was necessary.

"3. The just at this time are to live by faith, not by doubting whether they had done the will of God, but faith, in that in which they had done the will of God.

"4. Those who should not endure the trial of faith, but should cast away their confidence in the work in which they did the will of God, and draw back, would take the direct road to perdition."

In the *Midnight Cry* of Oct. 31, 1844, about ten days after the passing of the time, the following was published from the pen of the editor, N. Southard:—

"In view of all the circumstances attending this movement, the blessed effects it has produced on the minds of God's children, and

<sup>6</sup> Heb. 10: 35-39.

<sup>7</sup> "Life Sketches," pp. 107-109.

the hatred and malice his enemies have displayed, we must regard it as the true 'midnight cry.' And if we have a few days in which to try our faith, it is still in accordance with the parable of the ten virgins; for when they had all arisen and trimmed their lamps, there was still to be a time when the lamps of the foolish virgins would be going out. This could not be till after the passing of the tenth day; for till that time their lamps would burn. There must, therefore, be a passing by of that day, for the foolish to give up their faith, as there must have been of 1843, for the tarrying time. A little delay is therefore no cause for discouragement, but shows how exact God is in the fulfillment of his word. Let us therefore hold fast in the profession of our faith without wavering; for he is faithful who has promised."

In the *Advent Herald* (Boston) of Nov. 13, 1844, edited by Elders Himes, Bliss, and Hale, the following testimony was borne:—

"And yet we are disappointed—the day passed away and we were still here. And those who only looked on, and passed by, were ready to exclaim that it was all a delusion, and that now of a certainty we must relinquish all our hopes, and abandon all our expectations.

"We, however, do not thus feel. As great a paradox as it may be to our opponents, yet we can discern in it the leadings of God's providence; and when we are reviled and censured by those to whom the world look as the Gamaliels of our age, we feel that they are only speaking evil of things they understand not. Those who have not been in the late movement can appreciate nothing respecting it. And we regard it as another, and a more searching test, than the first proclamation of time. . . . It has tested the hearts of all who heard it, and awakened a love for the Lord's appearing; or it has called forth a hatred, more or less perceivable, but known to God, of his coming. It has drawn a line, and awakened sensibilities, so that those who will examine their own hearts, may know on which side of it they would have been found had the Lord then come—whether they would have exclaimed, 'Lo, this is our God, we have waited for him, and he will save us;' or whether they would have called for rocks and mountains to fall on them and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb."

In the *Voice of Truth* of Nov. 7, 1844, edited by Joseph Marsh, we read:—

"We cheerfully admit that we have been mistaken in the *nature* of the event we expected would occur on the tenth day of the seventh month ; but we cannot yet admit that our great High Priest did not on that very day accomplish all that the type would justify us in expecting. We now believe he did.

"We think the parable of the ten virgins tells where we are. The proclamation of the tenth day of the seventh month we believe was the 'midnight cry,' when all, not a part, of the virgins arose and trimmed their lamps. This work continued until the tenth day passed. Since then, the lamps of the foolish have been 'going out,'—their faith is dying—the wise have no oil to spare.

"Thank the Lord, he has not left us in darkness, nor brought us out into the wilderness to perish ; he has only tried our faith just before giving us the crown of glory. Hold fast, ye despised and persecuted ones, your deliverance is near ; 'but if any man draw back, my soul shall have no pleasure in him.'"

As to just what the Advent people were expecting would take place on the tenth day of the seventh month, we find a statement made in the *Advent Herald* of Nov. 13, 1844 :—

"On that day, the High Priest, under the Jewish economy, made an atonement in the holy of holies, for the sins of all Israel. As the law was a 'shadow of good things to come ;' as the crucifixion of Christ, the Paschal Lamb,— 'our Passover,'— was on that day, though not the hour, as some have believed, of the Jewish Passover ; as he rose the first-fruits of those that slept, on the day the priest waved before the Lord the first-fruits of the earth for a wave offering ; and as the Holy Spirit descended on the day of Pentecost,— the feast of weeks ; so we believe that our great High Priest, having entered into the holy of holies and sprinkled it with his blood, might come out of the same to bless his people on the day that this great antitype was shadowed forth by the observances of the Jewish law."

From this latter quotation our readers will observe that it was expected by the Adventists that on the tenth day of the seventh month, 1844, the 2300 days would end, and that on that one day Christ would complete his priestly work and come to earth to bless his people. Later investigation has

demonstrated that it was the beginning of his work of cleansing the heavenly sanctuary that took place on that day, and not the completion of his work as a priest.<sup>7</sup> Instead of regarding the work of cleansing the sanctuary as any part of Christ's work as a priest, it was claimed that the cleansing of the sanctuary was to be the purification of the earth by fire at Christ's coming. If not the whole of it, at least the land of Canaan would be cleansed at that time. This idea is brought out in an article by George Storrs, in the *Midnight Cry* of April 25, 1844. He asks, "What is the sanctuary to be cleansed? My previous views have been that it was the whole earth. That it is a part of the earth I still believe. But what part? is the inquiry I shall endeavor to answer."

He then quoted the promise to Abraham, the establishment of the same to Isaac, and the renewal of the same to Jacob, and then quotes the song of Moses, composed by Miriam after the passage of the Red Sea, in which they sang: "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord, which thy hands have established."<sup>8</sup>

If the reader will carefully compare the above text with the record of its fulfillment made by the psalmist, he will see that it does not state that even the land of Palestine is the sanctuary. David says, when speaking of the Lord's leading the children of Israel: "He brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased."<sup>9</sup> In the song at the Red Sea it is said of the land of Canaan, that it was the place he had made to "dwell in, in the sanctuary." So in this quotation from the Psalms, the Mount Moriah, where the sanctuary was built, is only called "the border of his sanctuary." But in this same psalm it is said, "He chose the tribe of Judah, the Mount

<sup>7</sup> No one at that time had any idea of a sanctuary in heaven.

<sup>8</sup> Ex. 15 : 17.

<sup>9</sup> Ps. 78 : 54.



Zion which he loved. And he *built* his sanctuary like high palaces, like the earth which he hath established forever.”<sup>10</sup>

In the article above referred to, after quoting the supposed proof that the earth, or at least, the land of Palestine, was the sanctuary, the Elder next proceeds to inquire, “How will the sanctuary be cleansed?” In the words of the prophet Micah, he replies, “For, behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place.”<sup>11</sup>

With the idea, commonly accepted at that time, that the earth was the sanctuary, the reader will readily see why they supposed, without a doubt, that at the end of the 2300 days the Lord would come and purify the earth in the manner described in the words quoted from the prophet Micah. In all the opposition raised against the Adventists, not an opponent ever intimated that the cleansing of the earth by fire was not the event to take place as the cleansing of the sanctuary, at the end of the 2300 days.

This is not the only instance where people have done the will of the Lord, fulfilled scripture, and yet have been disappointed in their expectations simply because they did not understand the nature of the event to transpire. Thus it was with the apostles of Christ. When he was seated on the colt, riding into Jerusalem, they shouted as they remembered the words of the prophet.<sup>12</sup> “Shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.”<sup>13</sup> It was so needful that there should be shouting on that occasion that had they held their peace, the very stones would have cried out.<sup>14</sup> The disciples supposed that Christ, then and there, was going to

<sup>10</sup> Ps. 78: 68, 69.

<sup>11</sup> Micah 1: 3, 4.

<sup>12</sup> John 12: 16.

<sup>13</sup> Zech. 9: 9.

<sup>14</sup> Luke 19: 40.

ascend the throne of David as a temporal prince ("we trusted that it had been he which should have redeemed Israel" <sup>15</sup>). And so they shouted, "Blessed be the kingdom of our father David, that cometh in the name of the Lord." <sup>16</sup> How much shouting would there have been on that occasion had they understood that within a week Christ would be dead in Joseph's tomb, surrounded by the Roman guard? How much of giving "glory" to God and of consecration would there have been with the Adventists in 1844 had they understood that the cleansing of the sanctuary at the end of all prophetic time was to occupy a series of years before the Lord would actually come?

As this people carefully looked over their reckoning of the period, they found no defect; but the Lord did not come, neither was the earth cleansed by fire. What does it mean? was the question. Of a surety they knew that the Lord had been with them in the great movement; but now they were in suspense. Their confidence in the Lord was unshaken. They knew he would not forsake them. The light would come from some source. The trying question before them is stated in the words of Jeremiah already referred to, "Wilt thou be altogether unto me as a liar, and as waters that fail?" Faith did not cherish this doubt, for the words of the Lord by the prophet Habakkuk respecting the vision occurred to their minds, "At the end it shall speak, and *not lie*." <sup>17</sup> The expression already quoted from the editor of the *Voice of Truth* well sets forth their position: "We cannot yet admit that our great High Priest did not on that very day accomplish all that the type would justify us in expecting."

For a moment we glance backward a few weeks before the passing of the time, to the strong faith and holy zeal of some of the Adventists who left their worldly pursuits to aid in sounding the message of warning. The enemies of the doctrine said, and still say, that the result of so doing was

<sup>15</sup> Luke 24 : 21.

<sup>16</sup> Mark 11 : 10.

<sup>17</sup> Hab. 2 : 3.

want and suffering to their families. To this we emphatically say, Untrue! In the *Midnight Cry* of Oct. 31, 1844, is an appeal in behalf of those who disposed of their worldly effects. It reads:—

“As many of our brethren and sisters have disposed of their substance, and given alms, agreeably to Luke 12:23, in the confident expectation of the speedy coming of the Lord, I wish to have immediate preparations made for the comfort and wants of all such persons and families, by the Advent brethren. We must not permit them to be dependent upon the world, or that portion of the professed church who scoff at our hope. We hope no applications will be made to such for aid in this work of charity.

“Let committees of faithful and judicious men be raised in every city and town, to whom contributions may be given for the poor saints. See Acts 6:1-3; 2 Cor. 9:1. Let this matter be attended to at once. ‘Whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?’<sup>18</sup> Some among us still have this world’s goods, and can render present aid to the destitute. I doubt not all will do their duty.” Signed, J. V. Himes.

The Lord recognizes sacrifices made for his name’s sake, as will be seen in the case of those who left crops unharvested to show their faith in his near appearing. I will cite one instance, which will serve to illustrate the providences that favored many others. Brother Hastings, of New Ipswich, N. H., had a large field of splendid potatoes which he left undug. His neighbors were anxious about them, and came to him offering to dig them and put them in the cellar for him *free*, if he would let them, “for” said they, “you may want them.” “No!” said Brother Hastings, “I am going to let that field of potatoes preach my faith in the Lord’s soon appearing.”

That fall, as may be learned from the Claremont (N. H.) *Eagle*, the New York *True Sun*, and various other public journals, the potato crop was almost a total loss from the “potato rot.” As expressed in the *Sun*, “How painful it

<sup>18</sup> 1 John 3:17.

is to learn that whole crops of this valuable esculent have been destroyed by the rot. A correspondent of a Philadelphia paper says the potato crop in that State is ruined. The only section from which little complaint is heard, is Maine, but even there the crop has not escaped the disease."

As the fall was mild, and Brother Hastings's potatoes were left in the ground until November, none of them rotted. Consequently he had an abundant supply for himself and his unfortunate neighbors who had been so solicitous for his welfare the previous October, and who, in the spring, were obliged to buy seed potatoes of him, and were glad to get them by paying a good price. What they had supposed was going to be such a calamity to Brother Hastings, God turned to a temporal blessing, not only to him, but to his neighbors also. Indeed, we can confidently assert there were no such scenes of "terrible want" among Advent believers after the time passed, as opponents have reported and circulated.

The tenth day of the seventh month had passed, and the churches thought they were going to have an easy time in regaining lost members, who had been separated from them under the "midnight cry" and the second angel's message; but in this they were greatly disappointed, as will be shown by the following reply to the importunities to return to their former organizations, as given in the *Midnight Cry* of Dec. 26, 1844:—

"But what are the facts? They well know that in the great mass of these churches the prominent themes are, 'the world's conversion,' 'a thousand years' millennium,' and 'the return of the Jews to Palestine,' before the personal advent of the Saviour. Those that go back to sit under the lullaby songs of such unscriptural, unreasonable doctrines, do it with eyes open; and such a course on their part will be 'going back,' indeed.

"Having become 'free' in a scriptural sense, it is much more safe to 'press forward' than either to 'go back' or to 'draw back,' especially at this time, when the crown of glory is so soon to be given to the faithful in Christ Jesus."

The course of the churches in putting off the coming of the Lord by the advocacy of the above unscriptural doctrines, suggested to the Adventists these words of the prophet Ezekiel: “Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off.” In the same connection is found the reply which the Adventists used, “Therefore say unto them, Thus saith the Lord God: There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God.”<sup>19</sup>

<sup>19</sup> Eze. 12 : 27, 28.



## CHAPTER IX.

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### FRESH TOKENS OF DIVINE GUIDANCE.

"HE said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings. And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein." — Rev. 10 : 11 ; 11 : 1.

THIS language is conclusive proof that those who "ate" the book, and gave the "time" proclamation, supposed their work for the world was done; hence the declaration that they must *again* teach nations, and tongues, and kings.

Another part of the work, hitherto unseen, must now be accomplished,—that of presenting to the people the real character of the temple of God in heaven and its altar service. The command to measure the temple<sup>1</sup> is needful, in order to gain a knowledge of the nature of the event to transpire at the close of the prophetic time, and thus an explanation be given of the words, "Then shall the *sanctuary* be cleansed."

Notice that the angel of this time proclamation came from heaven, and before his work is completed he gives a commission to teach the people again. The message, then, which is to explain the sanctuary question, to give confidence to the disappointed ones, and at the same time furnish them a "reed," or "rod," or rule, by which the people of God can try their moral standing before him, must bear evident marks that it is "heaven born," and not of human origin.

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<sup>1</sup>In a measurement where no figures are given as the result, it is character, and not dimensions, that is involved.

The existing prejudice against the Advent doctrine was an almost impassable barrier to the people; and to try to teach them again without clear and positive light as to the cause of the disappointment, would be useless. The Advent believers themselves needed to have their own souls inspired anew with a heavenly commission, before the people could be correctly taught; and how could this be accomplished? Could it be done by merely human wisdom? or would those who had experienced the deep work of the Spirit of God under the late movement, be satisfied with simply human reasoning? Nothing but a work like that of the "third angel's message"<sup>2</sup> could lift them out of their perplexities; and this, step by step, as they could receive it, was duly inaugurated, bearing most convincing proofs that it was of heavenly origin.

Here was the great Advent body, in one sense, as sheep without a shepherd, thousands of whom only a few weeks previous had separated themselves from all churches and creeds, no human organizations being responsible for their spiritual welfare. They had no earthly counselors in whom they could confide; in God alone was their trust.

Of one thing, however, they were confident, and this to them was like an anchor: the *time* proclamation was right.<sup>3</sup> But as a people they were in a position where, unless God should guide and keep them, they were liable to accept false explanations, or lose "patience" and give up faith in their past experience. This some did; while others, with an eye of faith fixed on Him whom their souls loved, earnestly inquired, "Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come."<sup>4</sup>

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<sup>2</sup> Rev. 14 : 9-12.

<sup>3</sup> By the most careful reviews of their reckoning of the 2300 days, they could find no mistake, neither yet can any be found.

<sup>4</sup> Isa. 21 : 11, 12.

Elder J. N. Andrews, one who passed through this disappointment in 1844, in his work, "The Three Messages of Revelation 14:6-12," pp. 32-35, thus speaks of this disappointment:—

"But those were disappointed who expected the Lord in 1843 and 1844. This fact is with many a sufficient reason for rejecting all the testimony in this case. We acknowledge the disappointment, but cannot acknowledge that this furnishes a just reason for denying the hand of God in this work. The Jewish church were disappointed when, at the close of the work of John the Baptist, Jesus presented himself as the promised Messiah. And the trusting disciples were most sadly disappointed when he whom they expected to deliver Israel was by wicked hands taken and slain. And after his resurrection, when they expected him to restore again the kingdom to Israel, they could not but be disappointed when they understood that he was going away to his Father, and that they were to be left for a long season to tribulation and anguish. But disappointment does not prove that God has no hand in the guidance of his people. It should lead them to correct their errors, but it should not lead them to cast away their confidence in God. It was because the children of Israel were disappointed in the wilderness, that they so often denied divine guidance. They are set forth as an admonition to us, that we should not fall after the same example of unbelief."

It seems to be the Lord's plan to place important truths in an unpopular channel where it will be a cross<sup>5</sup> to accept and obey them. This is equally true in these last days. Peter, speaking of that time when the end of all things will be "at hand," and when the "Judgment" shall "begin at the house of God," says, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified."<sup>6</sup>

<sup>5</sup> Matt. 16 : 24.

<sup>6</sup> 1 Peter 4 : 7, 17, 12-14.







*Ellen G. White*

When the truth has received its baptism of unpopularity, to accept it requires more grace than simply to follow the faith of the masses. Hypocritical pretenders see no great inducement to accept a truth which requires action, like rowing up stream "‘gainst wind and tide." Thus the truth becomes a test to the loyal, honest hearted, sincere, and conscientious.

We have before shown that the prophecy of the Advent movement calls for a disappointment. It came; and thus, in the providence of God, the acceptance of that message has its cross.

If ever there was a time since the Saviour's resurrection when his sorrowing and disappointed followers needed to be comforted by his presence and cheering words, it was at that time, when some of the sad and persecuted believers were holding on by steadfast faith after the "midnight cry" of 1844; and if in mercy God ever communicated directly to sorrowing souls, it would seem that it would certainly be at such a time, and to such a people.

He who is not limited in ways or means of working, and who placed the gifts of the Spirit in his church "when he ascended up on high,"<sup>7</sup> who promised to be with his followers in preaching the gospel, "even unto the end of the world," did communicate with them. He chose his own instrument for this purpose, selecting as his agent one who had not only surrendered all for him, but whose life trembled in the balance, "the weakest of the weak."<sup>8</sup> Within two months after the passing of the time, Miss Ellen G. Harmon,<sup>9</sup> of Portland, Maine, then only about seventeen years of age, began to receive revelations.

As I have had opportunity to converse with those living at Portland at the time of the first visions, and was also acquainted with Mrs. Haines, at whose house Miss. Harmon

<sup>7</sup> Eph. 4 : 8-15.

<sup>8</sup> See page 73, testimony to Foss.

<sup>9</sup> The accompanying portrait of Mrs. E. G. White — formerly Miss Harmon — is from a photograph taken a number of years ago.

had her first vision, I will relate the facts as they were given me by those persons.

Miss Harmon was at that time in a very critical condition of health. For a number of weeks she had scarcely been able to speak above a whisper; one physician had decided that her trouble was dropsical consumption. He said her right lung was decayed, and the left one considerably diseased, and that her heart was affected. He said he did not think she could live but a very short time at most, and was liable to drop away at any time. It was with great difficulty that she could breathe when lying down. At night she obtained rest only by being bolstered up in the bed in an almost sitting posture. Frequent spells of coughing and hemorrhages from the lungs had greatly reduced her physical strength.

At the time she had her first vision, she was staying at the home of Mrs. Haines. It was in the morning, and they were engaged in family worship. There were five persons present, all sisters in the faith. Others had prayed, and Miss Harmon was praying in a whisper, when the power of God came down in a most wonderful manner, manifestly affecting all who were present, and in a moment she was lost to all that was transpiring around her,—she was in vision.

In the next meeting she related to the believers in Portland what had been shown her. They had full confidence that it was from the Lord. There were about sixty at that time who indorsed it as the work of the Lord. There was a power that attended the vision, as well as the relation of it, that could emanate only from the Divine. A solemn sense of eternal interests was constantly upon her, and she seemed to be filled with an unspeakable awe, that one so young and feeble as she should be chosen as an instrument through whom the Lord would communicate light to his people. She stated that while in the vision, she seemed to be surrounded by radiant angels in the glorious courts of heaven, where all

is joy and peace, and that it was a sad change to awaken to the unsatisfying realities of this mortal life.

The following brief synopsis of her first vision, as related to the believers in Portland, will give some idea of the character of all of them. She said :—

“While praying, the power of God came upon me as I had never felt it before. I was surrounded with light, and was rising higher and higher from the earth. I turned to look for the Advent people in the world, but could not find them, when a voice said to me, “Look again, and look a little higher.” At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the Advent people were traveling to the city, which was at the farther end of the path. They had a bright light set up behind them at the first end of the path, which an angel told me was the ‘midnight cry.’ This shone all along the path, and gave light for their feet, that they might not stumble. And if they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. But soon some grew weary; they said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising his glorious right arm, and from his arm came a bright light, which waved over the Advent people, and they shouted, Hallelujah! Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind these went out, leaving their feet in perfect darkness, and they stumbled and got their eyes off the mark, and lost sight of Jesus, and fell off the path down into the dark and wicked world below. Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus’ coming. The living saints knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spake the time, he poured on us the Holy Spirit, and our faces began to light up and shine with the glory of God as Moses’ did when he came down from Mount Sinai.”<sup>10</sup>

Before we trace further the thrilling account of this wonderful manifestation of the Spirit of God, I will state some facts relative to the visions. The first time I saw Mrs. E. G. White (formerly Miss Harmon) was on the first Sabbath in October, 1852. On that day I saw her in a vision that lasted over one hour. Since that time I have had the privilege of seeing her in vision about fifty times. I

<sup>10</sup> “Experience and Views,” pp. 30-32.

have been present when physicians have examined her while in this state, and I esteem it a pleasure to bear testimony to what I have seen and know. I trust a narration of the facts in the case may not be carelessly cast aside for the random suppositions of those who have never seen her in this condition.

In passing into vision she gives three enrapturing shouts of "Glory!" The second, and especially the third, fainter, but more thrilling than the first, the voice resembling that of one quite a distance from you, and just going out of hearing. For about four or five seconds she seems to drop down like a person in a swoon or one having lost his strength; she then seems to be instantly filled with superhuman strength, sometimes rising at once to her feet and walking about the room. There are frequent movements of the hands and arms, pointing to the right or left as her head turns. All these movements are made in a most graceful manner. In whatever position the hand or arm may be placed, it is impossible for any one to move it. Her eyes are always open, but she does not wink; her head is raised, and she is looking upward, not with a vacant stare, but with a pleasant expression, only differing from the normal in that she appears to be looking intently at some distant object. She does not breathe, yet her pulse beats regularly. Her countenance is pleasant, and the color of her face as florid as in her natural state.

Her condition as to breathing, loss of strength, and being made strong as the angel of God touches her, all agree perfectly with the description given by the prophet Daniel of his own experience in vision when he says: "Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength." "For how can the servant of this my Lord talk with this my Lord? for as for

me, straightway there remained no strength in me, neither is there breath left in me. Then there came again and touched me one like the appearance of a man, and he strengthened me, and said, O man greatly beloved, fear not : peace be unto thee ; be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my Lord speak ; for thou hast strengthened me.”<sup>11</sup>

As to Mrs. White's condition while in vision, a few statements from eye-witnesses may be in place. The first is from M. G. Kellogg, M. D., who refers to the first vision given in Michigan, May 29, 1853, at a meeting held in the barn of Wm. Dawson, in Tyrone, Livingston Co. He says :—

“Sister White was in vision about twenty minutes or half an hour. As she went into vision, every one present seemed to feel the power and presence of God, and some of us did indeed feel the Spirit of God resting upon us mightily. We were engaged in a prayer and social meeting, Sabbath morning at about nine o'clock. Brother White, my father, and Sister White had prayed; and I was praying at the time. There had been no excitement, no demonstrations. We did plead earnestly with God, however, that he would bless the meeting with his presence, and that he would bless the work in Michigan. As Sister White gave that triumphant shout of ‘Glory! g-l-o-r-y! g-l-o-r-y!’ which you have heard her give so often as she goes into vision, Brother White arose and informed the audience that his wife was in vision. After stating the manner of her visions, and that she did not breathe while in vision, he invited any one who wished to do so to come forward and examine her. Dr. Drummond, a physician, who was also a First-day Adventist preacher, who [before he saw her in vision] had declared her visions to be of mesmeric origin, and that he could give her a vision, stepped forward, and after a thorough examination, turned very pale, and remarked, ‘*She does n't breathe!*’

“I am quite certain that she did not breathe at that time while in vision, nor in any of several others which she had when I was present. The coming out of vision was as marked as her going into it. The first indication we had that the vision was ended, was in her again beginning to breathe. She drew her first breath deep, long, and full, in a manner showing that her lungs had been entirely empty of air. After drawing the first breath, several minutes passed before she drew the second, which filled the lungs precisely as did the first; then a pause of two

<sup>11</sup> Dan. 10:8, 17-19.



minutes, and a third inhalation, after which the breathing became natural." Signed, "M. G. Kellogg, M. D., Battle Creek, Mich., Dec. 28, 1890."

The second statement relates to a vision given to Mrs. White, in Hillsdale, Mich., February, 1857:—

"We were present when (in February, 1857) Sister E. G. White had a vision in Waldron's Hall, Hillsdale. Dr. Lord made an examination, and said, 'Her heart beats, but there is no breath. There is life, but no action of the lungs; I cannot account for this condition.'" Signed, "A. F. Fowler, Mrs. A. F. Fowler, Hillsdale, Mich., Jan. 1, 1891."

Here is given another statement concerning the same vision:—

"I was present when Sister White had the above named vision in Waldron's Hall, Hillsdale. In addition to the above statement, I heard the doctor say that Sister White's condition in vision was 'beyond his knowledge.' He also said, 'There is something supernatural about that.'" Signed, "C. S. Glover, Battle Creek, Mich., Jan. 19, 1891."

Here is a third statement on the same case:—

"This is to certify that we were present in Waldron's Hall, Hillsdale, Mich., in February, 1857, when Mrs. E. G. White had a vision, and while in that condition was examined by Dr. Lord, and we heard his public statement respecting the case, as given above by Brother and Sister Fowler." Signed, "W. R. Carpenter, Eliza Carpenter, Noblesville, Ind., Aug. 30, 1891."

We give the following statement from an individual who witnessed a medical examination of Mrs. White while in vision at Stowe, Vermont, in the summer of 1853. He says:—

"A physician was present, and made such examination of her as his wisdom and learning dictated, to find the cause of the manifestation. A lighted candle was held close to her eyes, which were wide open; not a muscle of the eye moved. He then examined her in regard to her pulse, and also in regard to her breathing, and there was no respiration. The result was that he was satisfied that it could not be accounted for on natural or scientific principles." Signed, "F. C. Castle."



Your attention is next called to a test applied while Mrs. White was in vision at Buck's Bridge, St. Lawrence Co., N. Y. :—

"June 28, 1857; I saw Sister Ellen G. White in vision for the first time. I was an unbeliever in the visions; but one circumstance among others that I might mention convinced me that her visions were of God. To satisfy my mind as to whether she breathed or not, I first put my hand on her chest sufficiently long to know that there was no more heaving of the lungs than there would have been had she been a corpse. I then took my hand and placed it over her mouth, pinching her nostrils between my thumb and forefinger, so that it was impossible for her to exhale or inhale air, even if she had desired to do so. I held her thus with my hand about ten minutes, long enough for her to suffocate under ordinary circumstances; she was not in the least affected by this ordeal. Since witnessing this wonderful phenomenon, I have not once been inclined to doubt the divine origin of her visions." Signed, "D. T. Bourdeau, Battle Creek, Mich., Feb. 4, 1891."

I will mention another medical examination that I witnessed at Parkville, St. Joseph Co., Mich., Jan. 12, 1861.

At the close of an exhortation given by Sister White to a large congregation that had assembled at the Adventist meeting-house, the blessing of God rested upon her in a remarkable degree, and she was taken off in vision while seated in her chair. There was present a Doctor Brown, a hale, strong man physically, a spirit medium. He had said that her visions were the same as spirit mediumship, and that if she had one where he was, he could bring her out of it in one minute. An invitation was given for any who desired to do so to come forward, and by examination satisfy themselves as to her condition while in vision. The Doctor came forward, but before he had half completed his examination, he turned deathly pale, and shook like an aspen leaf. Elder White said, "Will the Doctor report her condition?" Hereplied, "She does not breathe," and rapidly made his way to the door. Those at the door who knew of his boasting said, "Go back, and do as you said you would; bring that woman out of the vision." In great

agitation he grasped the knob of the door, but was not permitted to open it until inquiry was made by those near the door, "Doctor, what is it?" He replied, "*God only knows; let me out of this house;*" and out he went.

It was evident that the spirit that influenced him as a medium was no more at rest in the presence of the power that controlled Sister White in vision, than were the demoniacs in the days of the Saviour, who inquired, "Art thou come hither to torment us before the time?"<sup>2</sup>

We will return to our narrative respecting the introduction of this gift among the Advent people. About one week after the first vision, at a meeting held in her father's house, Miss Harmon had a second vision. This time she was shown the trials she must pass through, and was told by the angel that she must go and relate to others what the Lord had made known to her. He told her she would meet with great opposition, but said, "The grace of God is sufficient for you; he will sustain you."

This vision troubled her exceedingly. She was in poor health, and only a young girl. She said others had fallen through exaltation over what the Lord had shown them. Even Paul himself received a thorn in the flesh lest he should be exalted through the abundance of his revelations. She knew that if she should become in the least exalted, the Lord would leave her, and she too would be lost. She earnestly prayed the Lord to lay the burden on some other one. But all the light she could get was, "Make known to others what I have revealed to you." She felt unreconciled to going out into the world, as she had naturally but little self-confidence. The idea of a young girl's traveling from place to place, caused her to draw back. With the assurance that all was right between her and God, she could have confidence in him, and with his strength could do and suffer in his cause, and declare his testimony without fear; but the work looked very great, and the trials severe. Death seemed

<sup>12</sup> Matt. 8 : 29.

to her a lot to be chosen rather than the way of trial and difficulty that had been marked out before her. She did not, like Foss, rebel or refuse to go, but it was a solemn question with her *how* she could go.

When Moses, "learned in all the wisdom of the Egyptians," a man "mighty in words and deeds," was called to go before Pharaoh to plead with him to let Israel go, he shrank from the task, and pleaded with the Lord, "Send by whom thou wilt send." What wonder is it, then, that one so young and feeble as Miss Harmon, should, for a time, shrink from the great burden of the work laid out before her!



## CHAPTER X.

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### OTHER PROOFS OF DIVINE AGENCY.

"HATH God essayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes? Unto thee it was showed, that thou mightest know that the Lord he is God; there is none else beside him." — Deut. 4 : 34, 35.

IT was thus that the Lord wrought in taking a people from the midst of a heathen nation, that he might lead them out where he could *speak* his law to them, and where he could hand it down to them graven in tables of stone. These wonders were not performed to gratify their curiosity, but that they might know of a certainty that He who had "done great things in Egypt; wondrous works in the land of Ham, and terrible things by the Red Sea," and had spoken to them from amid the fire and smoke of Sinai's burning top, was none other than the living and true God, the Maker of all things.

Moses himself could not have moved the Israelites to leave Egypt by simply saying to them, "As I was tending the flocks in the desert, I had thoughts of sympathy for you in your bondage, and I am now come down to lead you out of Egypt, as I essayed to do when I slew the Egyptian just before I fled to the land of Midian."

It took the burning bush that consumed not, and an audible voice proceeding from the midst of the flames, to con-

<sup>1</sup>Ps. 106 : 21, 22.

vince Moses that he was the one to "go and lead the people out of Egypt." It was in this wonderful manner that he received his commission, his high and holy calling, a relation of which would at once arrest the attention of his brethren, and prepare their minds for what should follow, and thus lead them to accept Moses, under God, as their leader.

Should the Lord speak to his people by visions in these last days, would we not expect that in the manifestation itself there would be evident tokens of the Divine? These tokens are apparent in the visions of Mrs. E. G. White, as will be seen from what has already been stated. The phenomenon of the visions themselves is simply miraculous; but there are many wonderful features connected with her earlier views, which you will notice as you further peruse this work; and could we expect it to be otherwise in a gift of this character designed of God to attract the attention of the people, and lead them to say, like Moses, "I will turn aside, and see this great sight"? The simple statement of a poor, sickly, feeble girl, apparently on the brink of the grave, that the Lord had given her a vision, would not have been enough to do this. The wonderful manifestations connected with the visions did create an interest in them, and a call was made for the girl to go from place to place and relate what the Lord had bidden her to make known to others.

The supposition that the Bible test for a true prophet is the power to work miracles, independently of what takes place while in vision, is incorrect. Among the rules laid down in the Scriptures, by which we may know true and false prophets, I have never yet found a statement, or even a hint, that they must be workers of miracles. Elijah and Elisha, and perhaps a few others, did work miracles; but who ever read in the Bible of the miracles of Nathan, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Nahum, Haggai, Zechariah, or Malachi? We do also learn in the

New Testament concerning the greatest prophet that had ever been born, a positive statement that he "did no miracle." Zachariah, his father, said of John, "And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways."<sup>2</sup> Our Saviour himself said of him, "But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. . . . For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist."<sup>3</sup> The people who resorted to Christ, when he was in the place where John had baptized, said, "John did no miracle: but all things that John spake of this man were true."<sup>4</sup>

After Miss E. G. Harmon had the second vision, in which she was bidden to make known to others what had been revealed to her, she was in great perplexity to know how she could do the Lord's bidding. Her health was so poor that she was in actual bodily suffering, and to all appearance, had but a short time to live. She was but seventeen years of age, small and frail, unused to society, and naturally so timid and retiring that it was painful for her to meet strangers. She prayed earnestly for several days, and far into the night, that this burden might be removed, and laid upon some one else more capable of bearing it. But the light of duty never changed, and the words of the angel sounded continually, "Make known to others what I have revealed to you."

The great question with her was, "How can I, a child in years, go forth from place to place unfolding to the people the holy truths of God?" Her heart shrank in terror from the thought. Her brother Robert, but two years her senior, could not accompany her, for he was feeble in health, and his timidity was even greater than her own; nothing could have induced him to take such a step. Her father had a family to support, and could not leave his busi-

<sup>2</sup> Luke 1 : 76.<sup>3</sup> Luke 7 : 26, 28.<sup>4</sup> John 10 : 41.

ness ; but he repeatedly assured her that if God had called her to labor in other places, he would not fail to open the way for her. But these words of encouragement were little comfort to her desponding heart ; the path before her seemed hedged in with difficulties that she was unable to surmount.

While in this perplexed state of mind, Miss Harmon attended another meeting held at her father's house. In this meeting the company all united in earnest prayer for her, and once more she consecrated herself to the Lord, and felt willing to be used to his glory. While praying, the thick darkness that had enveloped her, scattered ; and as she afterward said, a bright light, like a ball of fire, came toward her, and as it fell upon her, her strength was taken away, and she seemed to be in the presence of Jesus and of angels. Again it was repeated, "Make known to others what I have revealed to you." She said that she earnestly begged that if she must go and relate what the Lord had shown her, she might be kept from exaltation. Then an angel told her that her prayer was answered, and that if she should be in danger of exaltation, she would be afflicted with sickness. The angel said to her, "If ye deliver the message faithfully, and endure unto the end, ye shall eat of the fruit of the tree of life, and drink of the river of the water of life."

I will here state some facts respecting the above vision, as related to me by Mrs. White's father and mother, by her sister Mrs. Sarah Belden, and others. In the room where the vision was given, there was lying on the bureau a very large family Bible. It was one of an edition printed in Boston by Joseph Teale, in the year 1822. The book is eighteen by eleven inches, four inches in thickness, and weighs a little over eighteen pounds. She arose while in vision, and took this heavy Bible on her left arm, the book lying open, and held it out at right angles with her body ; and then for over half an hour, with her right hand, turned

from place to place, and pointed to different texts of Scripture, which she repeated while her eyes were looking upward, and in an opposite direction from the book. Her sister Sarah (afterward the wife of Stephen Belden), or, at times, some other person present, looked at every text to which her finger pointed, and saw clearly that in every instance she was repeating the Scripture upon which her finger was resting.

Here, indeed, was a wonder! — A delicate girl, weighing only seventy pounds, holding a heavy Bible for over half an hour in a position in which a strong man could not hold it for two minutes; again, turning from place to place to texts of Scripture which proved in every instance to be the text she repeated, while her eyes were turned upward and in an opposite direction from the book; and lastly, a voice emanating from a person with no movement of the lungs or breath in the body, and repeating correctly the designated texts of Scripture; — this surely is above the charge of being produced by human agency, or as being the effect of disease. Those who saw it regarded it as most clearly a manifestation of the Spirit of Him who spake from the burning bush. Such manifestations as these in Miss Harmon's third vision, where known, carried convincing proof that a power more than finite was in the visions.

The day after this third vision, unexpectedly to all, Miss Harmon's brother-in-law from Poland, Maine, drove up to the door of her father's house, and proposed to take her to his house in his sleigh. She had resolved to do the Lord's bidding, and feeble as she was, the journey was undertaken. Being well protected by buffalo robes, etc., she was made comfortable, and rode a distance of thirty miles to her sister's. In a day or two she attended a meeting at McGuire's Hill, five miles from her sister Mary's residence. At this meeting she had an opportunity to bear her testimony. For three months her throat and lungs had been so diseased that she could talk but little, and then only in a low, husky tone.



On this occasion she arose in meeting and began speaking in a whisper. She continued thus for about five minutes, when the soreness and obstruction left her throat and lungs. Her voice became clear and strong, and she spoke with perfect ease and freedom for nearly two hours. When her message was ended, her voice was gone until she stood before the people again, when the same singular restoration was repeated.<sup>5</sup>

This meeting was held in the house where Hazen Foss<sup>6</sup> was stopping. As he was in despair, he could not be induced to attend the meeting, but from an adjoining room he heard all that Miss Harmon said in relating her vision. He said, "The vision Ellen related is as near like what was shown to me as two persons could relate the same thing." The next morning he unexpectedly met Miss Harmon, and told her to be "faithful in bearing the burden, and in relating the testimonies the Lord should give her, and she would not be forsaken of God."

The way providentially opened for her to go to the eastern part of Maine. Mr. Wm. Jordan was going on business to Orrington, accompanied by his sister, and she was urged to go with them. She felt somewhat reluctant to go, but as she had promised the Lord to walk in the path he opened before her, she dared not refuse. At Orrington she met Elder James White. He was acquainted with her friends, and was himself engaged in the work of the gospel.

The Spirit of God attended the messages she bore at Orrington, hearts were made glad in the truth, and the desponding ones were cheered and encouraged to renew their faith. At Garland a large audience had assembled

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<sup>5</sup> This hoarseness and loss of voice as soon as she ceased speaking, and the restoration as soon as she would attempt to deliver the messages the Lord had given her for the people, continued with Miss Harmon for three months, when she obtained her voice fully, and has never been troubled in that manner since. Her lungs, at the time of this writing, are apparently as sound as those of most people.

<sup>6</sup> See page 73.

from different quarters to hear her message. But her heart was very heavy, as she had just received a letter from her mother, begging her to return home, for false reports were being circulated concerning her. This was an unexpected blow. Her name had always been free from the shadow of reproach, and her reputation was very dear to her.

Her sorrow was so great that she felt too depressed to speak that night. Her friends urged her to trust in the Lord; and at length the brethren engaged in prayer for her. The blessing of the Lord soon rested upon her, and she bore her testimony that evening with great freedom. She said there seemed to be an angel standing by her side to strengthen her. Shouts of glory and victory went up from that house, and the presence of Jesus was felt in their midst.

Soon after this she went to Exeter, a small village not far from Garland. Here a heavy burden rested upon her, from which she could not be free until she related what had been shown her in regard to some fanatical persons who were present. In that vision the work of reproof and delineation of character began. She related the vision, mentioning that she was soon to return home, and had seen that these persons were anxious to visit Portland; but they had no work to do there, and would only injure the cause by their fanaticism. She declared that they were deceived in thinking that they were actuated by the Spirit of God. Her testimony was very displeasing to these persons and their sympathizers. It cut directly across their anticipated course, and in consequence aroused in them feelings of jealousy and bitterness toward her. After visiting Atkinson, she returned to Portland, having been absent on this trip about three months.

Soon after this, Miss Harmon made her first visit to Topsham, Maine. The Adventist meetings at that time were held in the house of Mr. Curtiss. Mrs. Frances Lunt (formerly Miss Frances Howland), of Oakland, Cal., gave me the following statement, dated Jan. 19, 1890:—

"I, with my father's family, attended the meetings of Sister Harmon in Topsham, in 1845, and during these meetings she had a vision. It was the first time we ever saw her in vision. One of those old-fashioned Bibles [the Teale family Bible, weighing eighteen pounds], was owned by Brother Curtiss. This big Bible was taken from the bureau by Sister Harmon while in vision, and texts of Scripture were pointed out by her as she turned from leaf to leaf, while her eyes were looking upward and away from the book. The texts she repeated were either words of instruction, encouragement, or reproof. Another peculiarity in the manifestation at that time was the position of the book. It was held on her open hand at an angle of forty-five degrees, and no one else was able to hold any book at a similar angle without its slipping at once from the hands; but Sister Harmon held this Bible at that angle for several minutes, as firmly as though it was stuck to her hand, she passing meanwhile from one to another in the room."

Another statement respecting this same vision is from Mrs. M. C. Truesdail, of Trenton, Mo., dated Jan. 27, 1891. She says:—

"I was fifteen years old in 1845, and was present at the time of Sister Harmon's first visit to Topsham, when she had the vision at the house of Brother Curtiss, where she took up the great family Bible and held it up in a position in which none of the others could hold a book on their hands without its slipping off at once.

"Sister-Harmon was in vision over two hours. It was the most wonderful manifestation of the power of God I ever witnessed, and I have seen her in vision more than one dozen times. These were always occasions of deep solemnity and self-examination, but this exceeded them all. O! how we trembled as the Majesty of Heaven instructed us through his feeble instrument; as she read to us passages so comforting and appropriate in our trying position; such as Hab. 2:2, 3; James 5:7, 8; Heb. 10:35, 39; 1 Peter 1:7; Luke 12:32-37, besides many others, holding the large family Bible so high that I was obliged to stand on a chair to read where she was pointing. I do not think Sister Harmon was over two inches the taller."

Here again was a manifestation of supernatural strength connected with the vision, as this feeble girl held that eighteen pound Bible on her open hand above her head while repeating these scriptures. Such manifestations convinced the candid that some power more than human was controlling the humble instrument, and calls came from various parts of New England for her to come and deliver her testimony.

## CHAPTER XI.

### PERILS, REPROACHES, VICTORIES.

"CALL to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions ; partly, whilst ye were made a gazing-stock both by reproaches and afflictions ; and partly, whilst ye became companions of them that were so used." — Heb. 10 : 32, 33.

THE period of time from the disappointment in 1844 until the clear light respecting the sanctuary and the third angel's message was brought out, was one of peculiar trial. Adventists who still persisted that they were right in the past movement, were indeed a "gazing-stock" to those who supposed the message to be an entire failure ; and for this cause they were subjects of great reproach. This they could cheerfully endure while they held on to the Lord by faith, and shared the presence of his Holy Spirit.

Satan had two special points of temptation for the Advent people. The first was to cause those who were firm in the belief that prophetic time was ended, to believe that Christ's second coming was a spiritual coming, and that in some way he made this advent at the end of the 2300 days. The second was to induce those who were wavering with reference to their past experience, to give it all up. So while the truth in regard to the sanctuary and the third angel's message was being gradually unfolded from the Scriptures, the messages of the Spirit of God, through the gift of prophecy, confirmed the past movement, calling it "a bright light which God set up at the head of the path-

way, to shine all the way along to the city," and pointed to the scripture evidences that the second advent of Christ is to be literal and personal, and could not therefore be the event at the end of the "days."

In calling "to remembrance the former days" of Advent history, we see the mercy of God, not only in gradually unfolding his truth to his people as they are brought into a position to receive it, but in impressing truths upon their hearts which will hold them when the hour of temptation shall come. Different persons, both before and after the disappointment, accepted points of truth which are now incorporated in the third angel's message, and form a vital part of it.

In the *Midnight Cry* of Oct. 31, 1844, we learn that as early as July of that year, some brethren in the State of Maine had the idea that "the Judgment must precede the advent," and "occupy a period of time immediately preceding the end;" that "the servants of God were to be sealed in their foreheads, the accomplishment of which would be the signal for the four angels holding the four winds of the earth (Rev. 7:1), to loose their hold." While they did not get the clear light as to just how these things were to be accomplished, the impression was sufficiently strong to lead, afterward, to a closer investigation.

About this time, Rachel Preston, a Seventh-day Baptist, moved to Washington, N. H., where there was a church of Adventists. She accepted the Advent doctrine, and that church, composed of about forty members, through her missionary labors accepted the Sabbath of the fourth commandment. This led to inquiry upon that subject. In the *Cry* of Sept. 5, 1844, we read, "Many persons have their minds deeply exercised respecting a supposed obligation to observe the seventh day." This statement was contained in an editorial, in which a faint effort was made to establish the claims of Sunday-keeping. The subject was continued in the number for September 12, where we find the following

significant statement, which led to serious and close study by many :—

“We last week found ourselves brought to this conclusion : *There is no particular portion of time which Christians are required by law to set apart as holy time.* If this conclusion is incorrect, then we think *the seventh day is the only day* for the observance of which there is any law.”

The attention of the Adventists as a body was called to the Sabbath question by an essay on the subject from T. M. Preble, dated Feb. 13, 1845 [published in the *Hope of Israel* (Portland, Maine), Feb. 28, 1845]. After showing the claims of the Bible Sabbath, and the fact that it was changed to Sunday by the great apostasy, he remarks : “Thus we see Dan. 7 : 25 fulfilled, the little horn changing ‘times and laws.’ Therefore it appears to me that all who keep the first day for the Sabbath, are pope’s Sunday-keepers, and God’s Sabbath-breakers.”<sup>1</sup>

Soon after this there appeared in print an article from J. B. Cook, in which he showed that there was no scriptural evidence for keeping Sunday as the Sabbath, and he used this terse expression : “Thus easily is *all* the wind taken from the sails of those who sail, perhaps unwittingly, under the pope’s sabbatic flag.”

Although Sabbath-keeping by these two men was of short duration, they had set a ball rolling that could not easily be stopped. The catch phrases, “pope’s Sunday-keepers,” “God’s commandment-breakers,” and “sailing under the pope’s sabbatic flag,” were on the lips of hundreds who were eager to know the truth of this matter. Elder Joseph Bates, of Fairhaven, Mass., had his attention thus arrested, accepted the Sabbath in 1845, and at once began to preach the truth from State to State. He soon saw that a book, or even a tract, on the Sabbath question would be a great help to him in his work, and his soul was moved by the Spirit of God to write and publish something on this

<sup>1</sup> Andrews’s “History of the Sabbath,” p. 506, edition of 1887.



*Yours in the blessed hope*  
*Joseph Bates*





subject. But how it could be done without money, was the question, as all he had was a York shilling (twelve and a half cents). It may be of interest to the reader to relate his experience in this matter just as he told it to me in 1855.

He said that while in prayer before God, he decided to write the book, and felt assured that the way would open to publish it. He therefore seated himself at his desk, with Bible and concordance, to begin his work. In the course of an hour, Mrs. Bates came into the room and said, "Joseph, I have n't flour enough to make out the baking;" and at the same time mentioned some other little articles that she needed. "How much flour do you lack?" asked Captain Bates. "About four pounds," was her reply. "Very well," replied he. After she left the room, he went to a store near by, purchased the four pounds of flour and the other articles, brought them home, and again seated himself at his writing desk. Presently Mrs. Bates came in and saw the articles on the table and exclaimed, "Where did this flour come from?" "Why," said the Captain, "is n't there enough? you said you wanted four pounds." "Yes," said she, "but where did you get it?" "I bought it," said he; "is not that the amount you wanted to complete the baking?" "Yes," continued Mrs. Bates, "but have *you*, Captain Bates, a man who has sailed vessels out of New Bedford to all parts of the world, been out and bought *four* pounds of flour?" "Yes, was not that the amount you needed to complete the baking?" "Yes," said Mrs. Bates, "but have you bought *four pounds* (!) of flour?"

Another trial soon followed. When Captain Bates left the sea, he sold out his interest in a ship for \$11,000, but now he had spent his all to advance the cause of truth. Up to this date Mrs. Bates did not know his true financial condition, but he felt that he must now acquaint her with it, so he calmly said, "Wife, I spent for those articles the last money I have on earth." With bitter sobs Mrs. Bates inquired, "What are we going to do?" The Captain arose, and with

all the dignity of a captain directing his vessel, said, "I am going to write a book ; I am going to circulate it, and spread this Sabbath truth before the world." "Well," said Mrs. Bates, through blinding tears, "what are we going to live on?" "The Lord is going to open the way," was Captain Bates's smiling reply. "Yes," said Mrs. Bates, "the Lord is going to open the way! that's what you always say," and bursting into tears she left the room.

After Captain Bates had continued his work for half an hour, the impression came to him to go to the post-office, as there was a letter there for him. He went, and sure enough there was a letter. In those days the postage on letters was five cents, and prepayment was optional. The writer of this letter had for some reason failed to pay the postage. And here again the Captain was humbled, as he was obliged to tell the postmaster, Mr. Drew, with whom he was well acquainted, that he could not pay the postage, as he had no money ; but he said, "Will you let me see where it is from?" "Take it along," said the postmaster, "and pay some other time." "No," said the Captain, "I will not take the letter out of the office until the postage is paid." While he had the letter in his hand, he said, "I am of the opinion that there is money in this letter," and turning to the postmaster, he asked, "Will you please open it? If there is money in it, you can take the postage out ; if not, I will not read it." The postmaster complied with his request, and lo ! it contained a ten-dollar bill. He found, by reading, that the letter was from a person who said the Lord so impressed his mind that Elder Bates was in need of money that he hastened it to him ; and in the haste he probably forgot to pay the postage.

After paying the postage he went to a provision store, bought a barrel of flour for \$4, besides potatoes, sugar, and other necessary articles. When giving orders where they were to be delivered, he said, "Probably the woman will say they don't belong there, but don't you pay any atten-

tion to what she says ; unload the goods on the front porch." He then went to the printing-office and made arrangements for publishing one thousand copies of a tract of about one hundred pages, with the understanding that as the copy was furnished the printers were to put it in type as rapidly as possible, sending proofs to him. He was to pay for the work as fast as he received the money, and the books were not to be taken from the office until the bills were all paid. Captain Bates knew well there was no money due him, but he felt it his duty to write this book, believing that the Lord would move on hearts to send the money when it was needed. After purchasing paper, pens, etc., thus giving time for the household supplies to go in advance of him, he went to the head of the street leading to his house. On seeing that the articles were there, he went into the house by the back entrance, and seated himself again at his desk. Mrs. Bates came in and said excitedly, "Joseph, just look out on the front porch. Where did that stuff come from? A drayman came here and would unload it. I told him it did n't belong here, but he would unload it." "Well," said Captain Bates, "I guess it's all right." "But," said Mrs. Bates, "where did it come from?" "Well," said the Captain, "the Lord sent it." "Yes," said Mrs. Bates, "the Lord sent it! that's what you always say." He then handed the letter to his wife, saying, "Read this, and you will know where it came from." She read it, and again retired for another cry, but it was of a different character from the first ; and on returning she humbly asked his pardon for her lack of faith.

As the work of writing and printing progressed, Captain Bates received money from time to time through the mail and otherwise, sometimes from persons he had never met. As he received the money, it was passed over to the printers, and applied on the book account. Finally the day came that the books were all printed, and from a source unexpected by Brother Bates the balance of the account was met. And thus the books were not delayed even a day in their circulation.

H. S. Gurney, of Memphis, Mich., told me in March, 1884, that he received money due him that he never expected to get, and that he esteemed it a pleasure to spend a portion of it in paying the last bill on that Sabbath tract. Thus we see how the Lord blessed that move made by faith.

Hiram Edson, of Port Gibson, N. Y., told me that the day after the passing of the time in 1844, as he was praying behind the shocks of corn in a field, the Spirit of God came upon him in such a powerful manner that he was almost smitten to the earth, and with it came an impression, "The sanctuary to be cleansed is in heaven." He communicated this thought to O. R. L. Crosier, and they together carefully investigated the subject. In the early part of 1846 an elaborate exposition of the sanctuary question from a Bible standpoint, written by Mr. Crosier, was printed in the *Day Star*, a paper then published in Canandaigua, N. Y. In that lengthy essay it was made to appear that the work of the cleansing of the sanctuary was the concluding work of Christ as our high priest, beginning in 1844 and closing just before he actually comes again in the clouds of heaven as King of kings and Lord of lords.

While some were thus engaged in the investigation of different points of Bible truth, Miss Harmon was traveling in various parts of New England, relating what had been shown her. In some instances she was told, in vision, where to go, and told also what difficulties she would meet. Her messages were, especially, reproofs for those who were drifting into the doctrine of the spiritual advent of Christ, and encouraging all to hold onto the past experience. Mr. and Mrs. Files and others accompanied her to the meetings held in Maine and New Hampshire.

On one occasion, while in vision, she was directed to visit Paris, Maine, where were some individuals who believed it a sin to work. Elder Stephens, of Woodstock, was the leader in this error, and he exerted a strong influence over others. He had previously been a Methodist

preacher, and was considered a humble, faithful Christian. He had won the confidence of many by his zeal for the truth, and his apparently holy living, which caused some to believe him specially directed of God. The Lord gave Miss Harmon a reproof for him, that he was going contrary to the word of God in abstaining from labor, in urging his errors upon others, and in denouncing all who did not receive them. He rejected every evidence which the Lord gave to convince him of his error, and would not acknowledge any wrong in his course. He followed impressions and went weary journeys, walking great distances, where he would only receive abuse, and considered that he was suffering for Christ's sake. His reason and judgment were laid aside.

Concerning the testimony of Miss Harmon and the outcome of this case, I will quote from a letter received from Mrs. M. C. Truesdail, who then resided in Paris, Maine. After giving some particulars in harmony with the above, she says:—

"Confessions came from all except their leader, Jesse Stephens. Sister Harmon warned him that unless he humbled himself by confessing his errors, he would soon end his career. All understood this to be a prediction that he would in some way commit suicide."

The following is the sequel in his case:—

"After his little flock left him, he became melancholy, and soon after lost his reason, refusing to eat anything cooked by the wicked. He had not heard of my return from Massachusetts when I carried him his dinner. He inquired, as he reached out his skeleton hand through a small opening in a window, 'Did God send you with this, Sister Marion?' Noticing my hesitating reply, he refused to taste it. His pitiful condition, confined in a small room at his brother's (an unbeliever), reminded me of the warning which had been so kindly sent him from heaven, and which he so stubbornly rejected. He was taken to his family two days after this sad visit, where he soon ended his life by suicide, making a rope of his bedclothes."<sup>2</sup>

<sup>2</sup> From Mrs. M. C. Truesdail's letter, Jan. 27, 1891.

Not long after this, by invitation of Otis Nichols, Miss Harmon visited Massachusetts, her sister Sarah accompanying her. They made their home with the family of Mr. Nichols. He and his wife would go with their carriage, and take them to different places to hold meetings, where Miss Harmon delivered her testimonies. Thus she was able to visit Boston, Roxbury, and Carver. At the time of their second visit to Massachusetts, a very interesting incident occurred.

There was in Boston and vicinity a company of fanatical persons who also held that it was a sin to labor, their principal message being, "Sell that ye have, and give alms." They said they were in the Jubilee, the land should rest, and the poor must be supported without labor. Sargent, Robbins, and some others were leaders. They denounced the visions as being of the devil, because their own errors had been shown. They were severe upon all who did not believe with them. While they were visiting at the house of Mr. Nichols, Sargent and Robbins came from Boston to obtain a favor of him, and said they had come to have a visit, and to tarry over night with him. Mr. Nichols replied that he was glad they had come, for Misses Sarah and Ellen Harmon were in the house, and he wished them to become acquainted with them. They changed their minds at once, and could not be persuaded to come into the house. Mr. Nichols asked if Ellen could relate her message in Boston, and if they would hear, and then judge. "Yes," said they, "come into Boston next Sabbath; we would like the privilege of hearing her."

Mr. Nichols related this to me at his own house, in Dorchester, in 1858. He said that he had made all his calculations to go to Boston on Sabbath morning with his carriage to take Miss Harmon to the proposed meeting. That evening, during family prayers, she was taken off in vision. After coming out of it, she said, "Brother Nichols, I am not going to Boston to-morrow; the Lord has shown

me that I must go to Randolph. He has a work for me to do there." Mr. Nichols had a great regard for his word. He had promised to take her to Boston the next day, and he anxiously inquired, "What shall I do with my word to Sargent and Robbins?" "Never mind that," said Miss Harmon, "the Lord has bidden me go the other way." "Well," said Mr. Nichols, "I do not understand it." "The Lord showed me that we would understand it when we get there," said Miss Harmon. "Well," said Mr. Nichols, "there is no way for you to get there unless we go and take you, but I do not know how I will explain matters to the brethren in Boston." Mr. Nichols further stated to me that "Sister Harmon saw their hypocrisy in the vision, — that there would be no meeting in Boston on the Sabbath, that Sargent, Robbins, and others opposed would meet with the large band in Randolph (thirteen miles from Boston) on the Sabbath; and that we must meet the opposers at Randolph, at their meeting on the Sabbath, and there she would have a message given her for them, which would convince the honest, the unprejudiced ones, whether her visions were of the Lord or from Satan." Instead of going to Boston and then to Randolph, making a distance of twenty-two miles, they went direct to Randolph, arriving there about meeting time. There they found the very ones who had agreed to meet them in Boston. Mr. Nichols then said, "I understand it now."

This effort of Sargent and Robbins to evade Miss Harmon's testimony, and the manner in which she was directed so as to meet them, had great influence on the minds of some who were present. Of the meeting itself, I will quote the account as given by Mr. Nichols:—

"Sister Ellen was taken off in vision with extraordinary manifestations, and continued talking in vision with a clear voice, which could be distinctly understood by all present, until about sundown. Sargent, Robbins, and French were much exasperated, as well as excited, to hear Sister Ellen talk in vision, which they declared was of the devil; they

exhausted all their influence and bodily strength to destroy the effect of the vision. They would unite in singing very loud, and then alternately would talk and read from the Bible in a loud voice, in order that Ellen might not be heard, until their strength was exhausted, and their hands would shake so they could not read from the Bible. But amidst all this confusion and noise, Ellen's clear and shrill voice, as she talked in vision, was distinctly heard by all present. The opposition of these men continued as long as they could talk and sing, notwithstanding some of their own friends rebuked them, and requested them to stop. But said Robbins, 'You are bowed to an idol; you are worshipping a golden calf.'

"Mr. Thayer, the owner of the house, was not fully satisfied that her vision was of the devil, as Robbins declared it to be. He wanted it tested in some way. He had heard that visions of satanic power were arrested by opening the Bible and laying it on the person in vision, and asked Sargent if he would test it in that way, which he declined to do. Then Thayer took a heavy, large quarto family Bible which was lying on the table, and seldom used, opened it, and laid it open upon the breast of Ellen while in vision, as she was then inclined backward against the wall in the corner of the room. Immediately after the Bible was laid upon her, she arose upon her feet, and walked into the middle of the room, with the Bible open in one hand, and lifted up as high as she could reach, and with her eyes steadily looking upward, declared in a solemn manner, 'The inspired testimony from God,' or words of the same import. And then, while the Bible was extended in one hand, and her eyes looking upward, and not on the Bible, she continued for a long time to turn over the leaves with her other hand, and place her finger upon certain passages, and correctly utter their words with a solemn voice. Many present looked at the passages where her finger was pointed, to see if she spoke them correctly, for her eyes at the same time were looking upward. Some of the passages referred to were judgments against the wicked and blasphemers; and others were admonitions and instructions relative to our present condition.

"In this state she continued all the afternoon until near sunset, when she came out of vision. When Ellen arose in vision upon her feet, with the heavy open Bible in her hand, and walked the room, uttering the passages of Scripture, Sargent, Robbins, and French were silenced. For the remainder of the time they were troubled, with many others; but they shut their eyes, and braved it out without making any acknowledgement of their feelings."<sup>3</sup>

Some of these fanatical and exclusive persons took the position that no one could be saved except those who had

<sup>3</sup> "Experience and Views," pp. 77-79.



already identified themselves with the Advent movement. Shortly after the circumstances above mentioned, Miss Harmon returned to Maine, and made a second visit to Paris, where she had a reproof for such extremists. Concerning this visit I will quote from Mrs. Truesdail, who, as we have before stated, then resided in Paris:—

“During Miss Harmon’s visit in Paris, Maine, in the summer of 1845, I stated to her the particulars concerning a dear friend of mine whose father had deprived her of attending our meetings, consequently she had not rejected light. She smilingly replied, ‘God has never shown me that there is no salvation for such persons. It is those only who have had the light of truth presented to them, and knowingly rejected it.’”<sup>4</sup>

Elder J. N. Andrews, who resided in Paris, Maine, in 1845, and who was fully conversant with the course of the people there, and with that of Elder Joseph Turner, who taught that there was no more mercy for sinners, says of Miss Harmon’s position on the subject at that time, “Instead of the visions’ leading them to adopt this view, it corrected those upon it who still held to it.”<sup>5</sup>

To this I will add a further testimony from Mrs. Truesdail:—

“Another occasion worthy of mention was a vision given in 1846, in Paris, Maine. Miss Harmon was shown that when Satan could not prevent the honest-hearted from doing their whole duty, he would exert his skill in pushing them beyond duty. One good sister had been telling the churches that God had rejected them, because they had rejected the message sent from heaven to save them. Sister Harmon was shown that there was no truth in her message, as there were many in the churches who would yet embrace the truth; that the good angels would leave her (this sister) at the door of the church, if she went there upon such an errand.”<sup>6</sup>

Even as late as the year 1848, there remained here and there an individual who held that there was no more mercy

<sup>4</sup> Mrs. Truesdail’s letter of Aug. 17, 1875.

<sup>5</sup> J. N. Andrews’s letter of September, 1874.

<sup>6</sup> Letter of M. C. Truesdail, Jan. 27, 1891.

for sinners. These, however, were not Seventh-day Adventists. One of these was in the city of Rochester, N. Y., by the name of Sweet. Just after I had made a public profession of religion, and had been baptized among the First-day Adventists, I was attending a camp-meeting in Canandaigua, N. Y., which was conducted by Elders J. C. Bywater and Geo. W. Burnham. This man Sweet was present, and expressed very serious doubts as to the genuineness of my religious experience, because he 'thought it not possible now for sinners to be converted.'



## CHAPTER XII.

### INCREASING LIGHT AND GREATER WONDERS.

“WHERE there is no vision, the people perish : but he that keepeth the law, happy is he.”—Prov. 29: 18.

THE Lord has connected the manifestation of the gift of prophecy with the keeping of his law. Especially is this true with that work which is to ripen the harvest of the earth. The burden of the third angel's message is, “Here are they that keep the commandments of God, and the faith of Jesus.”<sup>1</sup> Of the warfare that is to come upon the last church we read, “The dragon was wroth with the woman [church], and went to make war with the remnant of her seed [last end of the church in the probationary state], which keep the commandments of God, and have the testimony of Jesus Christ.”<sup>2</sup> The angel who spake to the beloved John in vision on the Isle of Patmos, defined the “testimony of Jesus” as follows: “I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.”<sup>3</sup>

Paul, addressing the church who are to meet Christ at his coming, says to them, “Even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.”<sup>4</sup>

The following statement, abridged from “Life Sketches,” will show how the gift of prophecy and the Sabbath reform were united:—

<sup>1</sup>Rev. 14: 12.

<sup>2</sup>Rev. 12: 17.

<sup>3</sup>Rev. 19: 10.

<sup>4</sup>1 Cor. 1: 6-8.

While on a visit to New Bedford, Massachusetts, in 1846, Miss Harmon became acquainted with Elder Joseph Bates. He had early embraced the Advent faith, and was an active laborer in the cause. He was a true Christian gentleman, courteous and kind. He treated Miss Harmon as tenderly as though she were his own child. The first time he heard her speak, he manifested deep interest, and after she had ceased, he arose and said, "I am a doubting Thomas. I do not believe in visions. But if I could believe that the testimony the sister has related to-night was indeed the voice of God to us, I should be the happiest man alive. My heart is deeply moved. I believe the speaker to be sincere, but I cannot explain in regard to her being shown the wonderful things she has related to us."

Elder Bates was keeping the Sabbath, and urged its importance. Miss Harmon did not at that time feel its importance, and thought Elder Bates erred in dwelling upon the fourth commandment more than upon the other nine. But the Lord gave her a view of the heavenly sanctuary. The temple of God was opened in heaven, and she was shown the ark of God with the mercy-seat covering it. Two angels stood, one at either end of the ark, with their wings spread over the mercy-seat, and their faces turned toward it. This, her accompanying angel informed her, represented all the heavenly host looking with reverential awe toward the law of God which had been written by the finger of God. Jesus raised the cover of the ark, and she beheld the tables of stone on which the ten commandments were written. She was amazed as she saw the fourth commandment in the very center of the ten precepts, with a soft halo of light encircling it. The angel said, "It is the only one of the ten which defines the living God who created the heavens and the earth and all things that are therein. When the foundations of the earth were laid, then was also laid the foundation of the Sabbath." She was shown that if the true Sabbath had been kept, there would never have been

an infidel or an atheist. The observance of the Sabbath would have preserved the world from idolatry. The fourth commandment has been trampled upon, therefore we are called to repair the breach in the law and to plead for the down-trodden Sabbath. The man of sin who exalted himself above God, and thought to change times and laws, brought about the change of the Sabbath from the seventh to the first day of the week. In doing this he made a breach in the law of God. Just prior to the great day of God, a message is sent forth to warn the people to come back to their allegiance to the law of God which antichrist has broken down. Attention must be called to the breach in the law by teaching and example. She was also shown that the third angel of Revelation 14, proclaiming the commandments of God and the faith of Jesus, represents the people who receive this message, and raise the voice of warning to the world to keep the commandments of God and his law as the apple of the eye, and that in response to this warning many would embrace the Sabbath of the Lord.<sup>5</sup>

From that time the third angel's message, as connected with the other two, began to be proclaimed. The Sabbath truth, as connected with the ark of God, and the light developing with reference to the sanctuary, confirmed what had been previously shown, that the past Advent movement was right, and in the order of the Lord. They could now understand more fully than ever before the meaning of the "three steps up onto the pathway to the city of God."

The following language from Elder James White, written in April, 1847, will show how the work was then regarded:—

"All classes of second Advent believers agree that the angel brought to view in the sixth and seventh verses of this chapter [Revelation 14], represents the Advent message to the church and world. . . . The work of the second angel was to show to the Advent host that Babylon had fallen. And as a large portion of them did not learn this fact until the power of the 'midnight cry' waked them up, just in time for them to make their escape from the churches before the tenth day came, it follows that since the seventh month, 1844, the third angel's message was,

<sup>5</sup> "Life Sketches," pp. 236-238.

and still is, a warning to the saints to 'hold fast,' and not go back, and 'receive' the marks which the virgin band got rid of during the second angel's cry.

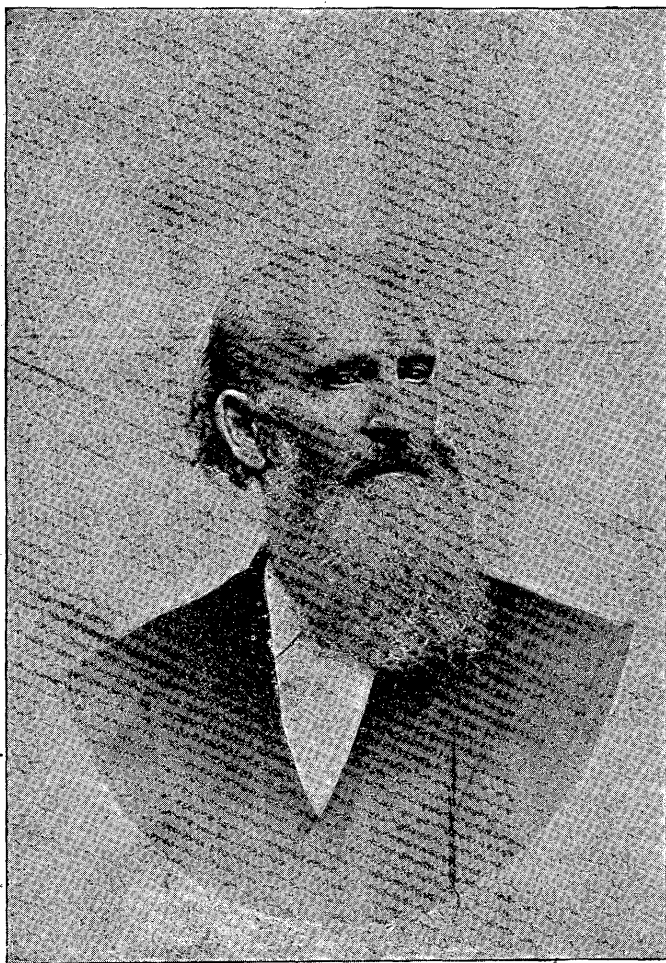
"And has not the true message for God's people, since the seventh month, 1844, been just such a warning?—It certainly has. . . . The twelfth verse reads, 'Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus,' etc. Where did you see them, John?—Why, '*here*' during the third angel's message. As the patient waiting time has been since the seventh month, 1844, and as the class that keep the Sabbath, etc., have appeared since that time, it is plain that we live in the time of the third angel's message."<sup>6</sup>

About this time, 1847, Mr. H. S. Gurney, who had labored more or less in the Advent movement in 1844, heard Miss Harmon speak, and thus relates how he became acquainted with her work: "Word came to us one day that a woman was to speak in the Advent hall in New Bedford. She was to relate a vision, etc. I went to hear her. The vision was the same as has since been published as Sister White's first vision. I could see no reason to find fault with her appearance or what she said. She appeared like a humble, conscientious Christian. I learned her name and address, but was slow to advocate her course. Fanaticism was appearing in some places, and I wished to prove all things, and hold fast that which was good. I found she was creating some sensation where she met the little company to relate, as she said, what God had shown her. I thought, If this is something the remnant must meet, I must know from whence it comes. I therefore went to Portland, Maine, and inquired for Mr. Harmon (the father of this young lady). I found the family living in a humble cottage. I introduced myself, and was made welcome after telling them I had come to make their acquaintance, especially the acquaintance of Sister Ellen Harmon. I found them a humble, devoted, God-fearing family. I visited a number of places where she was known, and all testified to her devoted, self-sacrificing character. I spent a number of weeks with the family

<sup>6</sup> "A Word to the Little Flock," pp. 10, 11, Brunswick, Maine, May, 1847.







*James White*



and in their vicinity, and became convinced that the fountain was good, and that God had called Sister Harmon to an important work. I found a brother who was willing to pay one half the expense of printing her first vision. We arranged with the printer, and I left for home."<sup>7</sup>

August 30, 1846, Miss E. G. Harmon was married to Elder James White,<sup>8</sup> and unitedly they labored for the advancement of the message. In the month of November, 1846, a conference was held in Topsham, Maine. Elder Bates was present. At that meeting Mrs. White had a vision which was the cause of Elder Bates's becoming fully satisfied as to their divine origin. He was a man who had followed the sea for fifty years, filling all positions from cabin boy up to master and owner of vessels. His understanding of astronomy was such that, as he told me, he could tell very nearly where he was upon the sea, as to latitude and longitude, by his observation of the celestial bodies. Such a one would naturally be interested in talking about astronomy. In conversation with me, he told me how he became convinced of the divine origin of the visions. He said he tried to talk with Mrs. White one day about the stars, but he soon found that she knew nothing about astronomy; in fact, as she told him, she did not know as she had ever looked into a book treating on that subject. She had no inclination to converse upon that topic, and turned the conversation by talking about the new earth, and what had been shown her in vision respecting it.

In the previous year, April 19, 1845, the *Illustrated London News* had published something of great interest to astronomers, from Lord Rosse, respecting the wonderful discoveries he had made through his monster telescope, especially a view of what astronomers call "the gap in the sky." One evening, at the conference above mentioned, in the house

<sup>7</sup> H. S. Gurney, *Advent Review*, Jan. 3, 1888.

<sup>8</sup> The accompanying portrait of Elder White is from a photograph taken about 1873, when he was over fifty years of age.

of Mr. Curtiss, and in the presence of Elder Bates, who was yet undecided in regard to these manifestations, Mrs. White, while in vision, began to talk about the stars, giving a glowing description of the rosy-tinted belts which she saw across the surface of some planet, and added, "I see four moons." "Oh," said Elder Bates, "she is viewing Jupiter!" Then having made motions as though traveling through space, she began giving a description of belts and rings in their ever-varying beauty, and said, "I see eight moons." Elder Bates exclaimed, "She is describing Saturn!" Next came a description of Uranus, with his six moons; then a wonderful description of the "opening heavens," with its glory, calling it an opening into a region more enlightened. Elder Bates said that her description far surpassed any account of the opening heavens he had ever read from any author. While she was talking, and still in vision, he arose to his feet, and exclaimed, "O how I wish Lord John Rosse was here to-night!" Elder White inquired, "Who is Lord John Rosse?" "Oh," said Elder Bates, "he is the great English astronomer. I wish he was here to hear that woman talk astronomy, and to hear that description of the '*opening heavens*.' It is ahead of anything I ever read on the subject." From that evening Elder Bates became fully satisfied that the visions of Mrs. White were outside of her knowledge and control. This and the character of the reproof and instruction given, satisfied him that they were from God.

This phenomenon in the heavens thus described by Mrs. White in that vision, is a matter rarely mentioned by the astronomical writers. Hugins, the first discoverer of it, gives the following description:—

"Astronomers place three stars close together in the sword of Orion: and when I viewed the middlemost with a telescope, in the year 1656, there appeared in the place of that one, twelve other stars; among these, three that almost touch each other, and four more besides, appeared, twinkling as through a cloud, so that the space about them seemed

much brighter than the rest of the heaven, which, appearing wholly blackish, by reason of the fair weather, was seen as through a curtain opening, through which one had a free view into another region which was more enlightened."

William Herschel says of this opening in the sky:—

"If its diameter at this distance subtend an angle of 10', which it nearly does, its magnitude must be utterly inconceivable. It has been calculated that it must be two trillions of times the dimensions of the sun."

Elder Bates, in concluding an article upon the subject, said:—

"Thus we see from all the testimony adduced (and we could give much more, were it necessary), that here is a most wonderful and inexplicable phenomenon in the heavens; a *gap* in the sky more than eleven billion and three hundred and fourteen miles in circumference. Says the celebrated Hugins, 'I never saw anything like it among the rest of the fixed stars—a free view into another region more enlightened.'"

Again we quote from Mrs. Truesdail, who was present on the occasion of the giving of the vision referred to. She says:—

"Sister White was in very feeble health, and while prayers were offered in her behalf, the Spirit of God rested upon us. We soon noticed that she was insensible to earthly things. This was her first view of the planetary world. After counting aloud the moons of Jupiter, and soon after those of Saturn, she gave a beautiful description of the rings of the latter. She then said, 'The inhabitants are a tall, majestic people, so unlike the inhabitants of earth. Sin has never entered here.' It was evident from Brother Bates's smiling face that his past doubts in regard to the source of her visions were fast leaving him. We all knew that Captain Bates was a great lover of astronomy, as he would often locate many of the heavenly bodies for our instruction. When Sister White replied to his questions, after the vision, saying that she had never studied or otherwise received knowledge in this direction, he was filled with joy and happiness. He praised God, and expressed his belief that this vision concerning the planets was given that he might never again doubt."<sup>9</sup>

<sup>9</sup> Mrs. Truesdail's letter, Jan. 27, 1891.

Concerning the visions of Mrs. E. G. White, Elder Bates states his own experience thus:—

“Although I could see nothing in them that militated against the Word, yet I felt alarmed and tried exceedingly, and for a long time unwilling to believe that it was anything more than what was produced by a protracted debilitated state of her body.

“I therefore sought opportunities in presence of others, when her mind seemed free from excitement (out of meeting), to question and cross-question her, and her friends who accompanied her, especially her elder sister, to get, if possible, at the truth. During the number of visits she has made to New Bedford and Fairhaven since, while at our meetings, I have seen her in vision a number of times, and also in Topsham, Maine; and those who were present during some of those exciting scenes know well with what interest and intensity I listened to every word, and watched every move, to detect deception or mesmeric influence. And I thank God for the opportunity I have had with others to witness these things. I can now confidently speak for myself. I believe the work is of God, and is given to comfort and strengthen his ‘scattered,’ ‘torn,’ and ‘peeled people,’ since the closing up of our work . . . in October, 1844. The distracted state of ‘lo, here’s!’ and ‘lo, there’s!’ since that time has exceedingly perplexed God’s honest, willing people, and made it exceedingly difficult for such as were not able to expound the many conflicting texts that have been presented to their view. I confess that I have received light and instruction on many passages that I could not before clearly understand. I believe her to be a self-sacrificing, honest, willing child of God.”<sup>10</sup>

From the same work we read:—

“The author *does not* ‘obtain the sentiments’ of her visions ‘from previous teachings or study.’ When she received her first vision, December, 1844, she and all the band in Portland, Maine (where her parents then resided), had given up the ‘midnight cry,’ as being in the past. It was then that the Lord showed her in vision the error into which she and the band in Portland had fallen. She then related her visions to the band, and they acknowledged their seventh month experience to be the work of God.”<sup>11</sup>

Shortly after this meeting in Topsham, another striking incident occurred in connection with the visions, which I will relate as told me by Elder Bates.

<sup>10</sup> “A Word to the Little Flock,” p. 21.

<sup>11</sup> *Idem.*, p. 22.

Elder White had the use of a partly broken colt and a two-seated market wagon, which was constructed without a dash-board, but had a step across the front of the wagon, and an iron step from the shafts. It was necessary that extreme care be taken in driving the colt, as in case the lines or anything touched his flanks he would instantly kick furiously, and he had to be held in continually with a taut rein to keep him from running. This colt belonged to a party to whose house they wished to go, and as Elder White had been used to managing unbroken colts, he thought he would have no serious trouble with this one. Had they known, however, that during its frantic demonstrations it had previously killed two men, one by crushing him against the rocks by the roadside, he might have been less confident.

On this occasion there were four persons in the wagon, Elder White and his wife upon the front seat, and Elder Bates and Israel Damon on the back seat. While Elder White was giving his utmost care to keep the horse under control, Mrs. White was conversing about the truth, when the power of God came down upon the company and she was taken off in vision, seated in the wagon. The moment she shouted "Glory!" as she went into vision, the colt suddenly stopped perfectly still, and dropped his head. At the same time Mrs. White arose, while in this state, and with her eyes looking upward, stepped over the front of the wagon, down onto the shafts, with her hand on the colt's haunches. Elder Bates called out to Elder White, "The colt will kick that woman to death." Elder White replied, "The Lord has the colt in charge now; I do not wish to interfere." The colt stood as gentle as an old horse. By the roadside the bank rose up some six feet, and next to the fence was a grassy place. Mrs. White, with her eyes still upward, not once looking down, went up the bank onto the grassy plot, then walked back and forth for a few minutes, talking and describing the beauties of the new earth. Then, with her head in the same posture, she came down the bank, walked up to the wagon,

stepped up onto the steps, with her hand on the rump of the colt, and so up onto the shafts, and into the wagon again. The moment she sat down upon the seat she came out of vision, and that instant the horse, without any indication from the driver, started up, vicious as ever.

While Mrs. White was out of the wagon, Elder White thought he would test the horse, and see if he was really tame or not. At first he just touched him with the whip; at other times the horse would have responded with a kick, but now there was no motion. He then struck him quite a blow, then harder, and still harder. The colt paid no attention to the blows whatever, but seemed as harmless as the lions whose mouths the angels shut the night Daniel spent in their den. It was a solemn place, said Elder Bates, and it was evident that the same power that produced the visions, for the time being subdued the wild nature of the colt.

If this vision was simply the result of some of her bodily infirmities, the query naturally arises, Was the horse afflicted in like manner?

I will give here, as corroborating the account given me by Elder Bates, the following statement:—

“About twenty years ago, just after I had commenced the observance of the Sabbath, Israël Damon related to me the circumstances of Sister White's having the vision while he, Elder Bates, and Elder White and his wife were riding in the light wagon behind the refractory colt. I have to-day read the above description of the occurrence, as written out by Elder Loughborough, and it agrees precisely with what Elder Damon told me.” Signed, “R. S. Webber, Battle Creek, Mich., Feb. 9, 1891.”

Elder Damon at that time was a full believer that these visions were a manifestation of the power of God. But like many others, because reprov'd for errors in his eccentric mode of labor and for his fanatical ideas, he rejected the counsel of God, choosing his own ways, with their sure results. Mrs. White saw that if he persisted in having his ways in preference to God's ways, he would be left to go

into despair. That prediction, made some forty years ago, was fulfilled, as the following testimony will show :—

“Elder Israel Damon died October 27, 1886. For some time before his death he was in despair, or in a state of despondency, feeling that he was a lost man, as I was told by some of his brethren ; and he would often say, ‘I am a lost man.’” Signed, “R. S. Webber, Battle Creek, Feb. 9, 1891.”



## CHAPTER XIII.

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### TRUTH ADVANCED UNDER DIFFICULTIES.

"As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered ; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day."—Eze. 34 : 12.

THOSE who up to this time (1847) had accepted the third angel's message, were poor in this world's goods, and consequently could do but little financially for the spread of the message. Elder White and his wife and Elder Bates saw the importance of personal labor among the scattered brethren, and also the necessity of preparing reading matter to place in the hands of the people, as an aid in leading them to the knowledge of the truth. Elder Bates was aided much in presenting the Sabbath question by his tract on that subject, as he went to different localities, and by the circulation of the same through the mail. He labored with the utmost perseverance. At one time, owing to a lack of money with which to pay his fare, he was about to start on foot to go from Massachusetts to New Hampshire. Just then he received a letter from a young sister who had engaged to do house-work at \$1 per week that she might have something with which to help the cause. After working one week, she was so impressed with the thought that Elder Bates needed money that she went to her employer and obtained advanced pay so as to enable her to send him at once \$5. With this he paid his fare to New Hampshire, by public conveyance. At every place he had good meetings, and many souls ac-



cepted the truth. About this time Elder White thus speaks of their labors and travels :—

“It was in the autumn of 1846 that we commenced to observe the Bible Sabbath, and teach and defend it. There were at that time about twenty-five in Maine who observed the Sabbath ; but these were so scattered in point of location, and so diverse in sentiment upon other points of doctrine, that their influence was very small. There was about the same number in similar condition in other parts of New England. It seemed to be our duty to visit these frequently at their homes, to strengthen them in the Lord and in his truth ; and as they were very much scattered, it was necessary for us to be on the road much of the time. For want of means, we took the cheapest private conveyance, second-class cars, and lower-deck passage on steamers. Private conveyance was the most comfortable for Mrs. White, who was feeble. I could then endure hardships, labors, and privations to almost any extent for the sake of the truth of God and his precious scattered people. When on second-class cars, we were usually enveloped in tobacco smoke. This I could endure, but Mrs. White would frequently faint. When on steamers, on the lower deck, we suffered the same from the smoke of tobacco, besides the swearing and vulgar conversation of the ship hands and the baser portion of the traveling public. Sleeping conveniences are summed up as follows : We lay down on the hard floor, dry-goods boxes, or sacks of grain, with carpet-bags for pillows, without covering, only overcoats and shawls. If suffering from the winter's cold, we would walk the deck to keep warm. If suffering the heat of summer, we would go up on the upper deck to secure the cool night air. This was fatiguing to Mrs. White, especially so with an infant in her arms. This manner of life was by no means one of our choosing. God called us in our poverty, and led us through the furnace of affliction, to give us an experience which should be of great worth to us, and an example to others who should afterward join us in labor.”

The labors of Elder White and his wife during that year were mostly confined to Maine and Massachusetts. The first Sabbath in April, there was given to Mrs. White a most interesting view, at the home of Stockbridge Howland, Topsham, where the meetings were then usually held. This vision is the one mentioned in “Early Writings,” where she had a view of the sanctuary and its furniture, the time of trouble, the saints fleeing from the cities, the wicked surrounding them, their deliverance at the voice of God, the

jubilee, the Lord's coming in the cloudy chariot, etc. It may be well to notice some of her movements while in this vision.

Mrs. Frances Lunt (daughter of S. Howland), on the 19th of January, 1890, said to me: "There was at the side of the room where the meetings were held, a table upon which were a number of books of various kinds, among which were several Bibles of ordinary size. While in vision, Mrs. White rose to her feet, went to the table, picked up a Bible without touching another book, and holding it open above her head with her left hand, with the index finger of the right hand pointed to the text of Scripture she was repeating as she stood before the person for whom it was designed, and then placed the open book on the chest of the person before whom she repeated the Scripture. Returning to the table, she took another Bible, and in the same manner repeated another text of Scripture and placed the open Bible on the chest of the individual she was addressing. This act was repeated to about half a dozen persons, after which, in a graceful manner, she took her seat in a chair, while her eyes were all the while looking upward and away from the book."

Of this Mrs. Truesdail says:—

"I was present (April, 1847) when Sister White went to the table and picked up one Bible after another from among the books that were on the table, laying the Bible on the breast of the one for whom she had a text of Scripture. This was done while her eyes were uplifted toward heaven. On this occasion she held the Bible above her head while speaking to me; and then she placed it upon my breast. The passage given to me was 2 Cor. 6:17."<sup>1</sup>

In a letter from Mrs. Frances Lunt, she gives the names of three persons who were present on this occasion, and on whom the Bibles were laid while Mrs. White talked to them on the text for each, and among the names was that of Mrs. Truesdail.

<sup>1</sup> Mrs. M. C. Truesdail's letter, Jan. 27, 1891.

Aug. 26, 1847, the eldest son of Elder White was born, and after this, for a time, there seemed to be a necessity for him to labor with his hands for the support of his little family. They occupied rooms in the spacious home of S. Howland, Topsham, Maine, where with borrowed furniture they set up housekeeping. Of this experience Mrs. White says :—

“We were poor, and saw close times. My husband worked at hauling stone on the railroad, which wore the skin on his fingers through, and the blood started in many places. We had resolved not to be dependent, but to support ourselves, and have wherewith to help others. But we were not prospered. My husband worked very hard, but could not get what was due him for his labor.

“My husband left the railroad, and with his ax went into the woods to chop cord-wood. With a continual pain in his side he worked from early morning till dark to earn about fifty cents a day. He was prevented from sleeping nights by severe pain.

“We endeavored to keep up good courage and trust in the Lord. I did not murmur. In the morning I felt grateful to God that he had preserved me through another night, and at night I was thankful that he had kept us through another day. One day when our provisions were gone, husband went to his employer to get money or provisions. It was a stormy day, and he walked three miles and back in the rain, passing through Brunswick, where he had often lectured, carrying a bag of provisions on his back, tied in different apartments. As he entered the house very weary, my heart sunk within me. My first feelings were that God had forsaken us. I said to my husband, Have we come to this? Has the Lord left us?

“At this time I was shown that the Lord had been trying us for our good, and to prepare us to labor for others; that he had been stirring up our nest, lest we should settle down in ease, and that our work was to labor for souls; that if we had been prospered, home would be so pleasant that we would be unwilling to leave it and travel, and that we had been suffering trial to prepare us for still greater conflicts that we would suffer in our travels. We soon received letters from brethren in different States inviting us to come and visit them; but as we had no means to take us out of the State, our reply was that the way was not open before us.

“We received a letter from Brother Chamberlain, of Connecticut, urging us to attend a conference in that State. We decided to go if we could obtain the means. Husband settled with his employer, and found that there was ten dollars due him. With half of this I purchased arti-

cles of clothing which were much needed, and then patched my husband's overcoat, even piecing the patches, making it difficult to tell the original cloth in the sleeves. We had five dollars left to take us to Dorchester. Our trunk contained nearly everything we possessed on earth. But we enjoyed peace of mind and a clear conscience, and this we prized above earthly comforts. We called at the house of Brother Nichols, and before we left, Sister Nichols handed my husband five dollars, which paid our fare to Middletown, Conn. We were strangers in that city, and had never seen one of the brethren in the State. We had but fifty cents left. My husband did not dare to use that to hire a carriage, so he threw the trunk upon a pile of boards, and we walked on in search of some one of like faith. We soon found Brother Chamberlain, who took us to his house."

This conference was held at Rocky Hill, the meeting room being a large unfinished chamber in Brother Belden's house. The following extract from a letter written by Elder White to S. Howland, gives some interesting particulars respecting the meeting:—

"April 20 [1848], Brother Belden sent his wagon to Middletown for us and the scattered brethren in that city. We arrived at his place about four in the afternoon, and in a few minutes in came Brethren Bates and Gurney. We had a meeting that evening of about fifteen. Friday morning the brethren came in until we numbered about fifty. These were not all fully in the truth. Our meeting that day was very interesting. Brother Bates presented the commandments in a clear light, and their importance was urged home by powerful testimonies. The word had effect to establish those already in the truth, and to awaken those not fully decided."<sup>2</sup>

In this meeting, labor was put forth for some from the world. Elder White and his wife manifested special interest for such souls. On this point we will give the testimony of one of this class who received baptism at the hands of Elder White. John Y. Wilcox, writing from Kensington, Conn., Feb. 22, 1891, says:—

"I was brought into the truth at the time meetings were held in the unfinished chamber of Brother A. Belden's house, Rocky Hill, Conn. My receiving the light of present truth was under the labors of Brother and Sister White. I was baptized soon after by Brother White. But

<sup>2</sup> "Life Sketches," p. 245.

for the encouragement and strength I received from them I do n't know, as I would ever have dared to think or feel that I was accepted of the Lord. They were deeply interested for me and labored to help me."

As the result of the circulation of Elder Bates's tract among the Adventists, persons began the observance of the Sabbath in other States. Hiram Edson, of Port Gibson, N. Y., wrote inviting Elder and Mrs. White and others to attend a conference of Sabbath-keepers in Volney, Oswego Co., in August, 1848. He said that the brethren were generally poor, and he could not promise that they would do much toward defraying expenses. Elder White had received \$40 as the result of labor performed in the hay field. A part of this was spent in purchasing clothing which was greatly needed, and the remainder paid their way to Volney and return.

This conference in western New York was held in Mr. Arnold's barn. There were about thirty-five persons present, all that could be collected in that part of the State, but hardly two of these were agreed. Each was strenuous for his own views, declaring that they were according to the Bible. All were anxious to advance their sentiments and to preach them. They were told that Elder White and his wife had not come so great a distance to hear them, but had come to teach them the truth. Mr. Arnold held that the one thousand years of Revelation 20 were in the past, and that the one hundred and forty-four thousand mentioned in Revelation were those raised at Christ's resurrection.

As the emblems of our dying Lord were before this company, and as they were about to commemorate his sufferings, Mr. Arnold arose and said he had no faith in what they were about to do,—that the Lord's Supper was a continuation of the Passover, to be observed but once a year. These strange differences of opinion rolled a heavy weight upon Mrs. White, especially as Mr. Arnold spoke of the one thousand years as being in the past. She well knew that he was in error, and great grief pressed upon her spirits, for it

seemed that God was dishonored. Some feared she was dying; but Elders Bates, White, Chamberlain, Gurney, and Edson prayed for her, and the Lord mercifully heard the prayers of his servants, and she revived. The light of heaven rested upon her, and she was soon lost to earthly things. While in this state, she was shown some of the errors of those present, and also truth in contrast with their errors, showing that these discordant views which they claimed were according to the Bible were only according to their opinions of the Bible, and that they must yield their errors and unite upon the third angel's message. The meeting ended gloriously; truth gained the victory. Those who held these strange diversities of opinion confessed their errors, and united upon the present truth of the third angel's message, and God greatly blessed them.

Jan. 4, 1884, the writer was snow-bound at Roosevelt, N. Y., about eight miles from Volney, at the home of Alexander Ross, since deceased. He was one of the thirty-five composing the Volney Conference in 1848. From him I learned many interesting incidents respecting that meeting. He said: "Sister White, while in vision, arose to her feet and took the family Bible upon her left hand; the book was one of ordinary size. While holding it open high up without looking toward it and with her right hand, she would turn from text to text, and placing her finger on the scripture, would repeat the same. I looked at many of the texts to see if she was repeating the one to which she pointed. Myself or some of the company looked at them all. In every case she not only repeated the text to which she pointed, but she did so while her eyes were looking upward and in an opposite direction from the Bible. It was these scriptures which she repeated that overthrew the false theories of Sabbath-keepers assembled at Volney, in August, 1848, and caused us to unite upon the truth."

Indeed, one must have been hard to convince who did not renounce error of doctrine corrected under such circum-

stances, by plain texts quoted from the Bible, and in this remarkable manner. This company of Sabbath-keepers in Oswego county, after their errors had been thus corrected, and they had become united upon the truth, went forth from the meeting to spread the light to others. The results surely bore the evidence of being the work of God. Satan is ever ready to divide, distract, and scatter, by whatever means he can employ. "God is not the author of confusion, but of peace, as in all churches of the saints."<sup>3</sup>

The year 1848 was memorable, not only in the Advent history, but politically. The truths of the third angel's message were very well defined, and the way was opening in different directions for the advancement of the work. At this time events in the moral and political world were assuming a shape calculated to arouse anew the attention of the students of prophecy. Not only was there great confusion among the nations of the old world, but at Hydesville, Wayne Co., N. Y., began the manifestations of modern Spiritualism, which threatened the moral overthrow of the American people.

It is reported that one evening of that eventful year, when the courtiers of Louis Philippe, king of France, were gathered around him, he said: "I was never more firmly seated on the throne of empire, than I am to-night." In the twilight of the next evening, wearing a "pea jacket," disguised as a hackney coachman, he fled outside the walls of the city of Paris seeking a refuge for his personal safety. The cause of this great and sudden change is said to have been the result of some movement on his part favoring the papal usurpation, which offended his subjects and his soldiers. He had on that day completed, in the city of Paris, a grand military review of the French army; and when their arms were stacked, he retired to the palace, when suddenly a small boy jumped upon a cannon, waving a tri-colored flag, crying, "DOWN WITH THE POPE! DOWN WITH THE POPE!!" The soldiers taking up the cry, it

<sup>3</sup> 1 Cor. 14 : 33.

passed swiftly up and down the lines, gaining strength as it went, until connected with it was the cry, "and DOWN WITH THE KING!" In a few hours all Paris was a scene of wild confusion. The soldiers, with guns in hand, accompanied by a mob, were rushing for the king's palace. He, on being informed of the turmoil, hastened to escape under disguise.

The commotion and unrest of France spread rapidly to other countries, and within three months all Europe was astir, and over thirty empires and kingdoms were in the greatest disorder. Thrones were burned in the streets, kings and emperors were fleeing and hiding for fear of losing their lives. Politicians predicted that there would be a general revolution of the governments of the world.

Many of the Adventist ministers who had not as yet heard of the third angel's message, saw this confusion, and supposed it must be the rallying of the nations for "the battle of the great day of God Almighty."<sup>4</sup> The spirit rappings were at once declared to be the working of the spirits of devils,—the agency which was finally to rally the nations to that battle. No wonder, then, that they again saw evident and fresh tokens of the near approach of the day of deliverance.

Among this class of Adventists was Phineas A. Smith, under whose earnest labors, in Monroe Co., N. Y., in the month of June, 1848, I heard again the evidences of the near coming of Christ. At this time I was converted to God, was baptized, and publicly announced my intention to be a Christian, being then in my seventeenth year.

After about three months, the outburst among the nations quieted down; not, however, by a settlement of their grievances, but in a manner that journalists themselves could not explain. Of this trouble, Horace Greeley, in the *New York Tribune*, said, "It was a great wonder to us all what started so suddenly that confusion among the nations; but it is a greater still what stopped it."

<sup>4</sup>Rev. 16:13-15.



Those who were going forth with the message of the third angel bearing the seal of the living God, and to whom the Lord spoke through his humble instrument, were not left in the dark as to the meaning of these things. In a vision given to Mrs. White, at Rocky Hill, Conn., Jan. 5, 1849, she had a view of the nations, and saw four angels who had a work to do on the earth, and who were on their way to accomplish it. She also saw Jesus clothed with priestly garments, and he gazed with pity on the remnant. Then again she saw an angel with a commission from Jesus, swiftly flying to the four angels who had a work to do on the earth, and waving something up and down in his hand, and crying with a loud voice, "HOLD! HOLD! HOLD! HOLD! until the servants of God are sealed in their foreheads." She asked her accompanying angel the meaning of what she heard, and what the four angels were about to do. She was told that it was God that restrained the powers, that he gave his angels charge over things on the earth, that the four angels had power from God to hold the four winds,<sup>5</sup> and that they were about to let the four winds go.<sup>6</sup> But while they had started on their mission to let them go, the merciful eye of Jesus gazed on the remnant that were not all sealed, then he raised his hand to the Father, and pleaded with him that he had spilled his blood for them. Then another angel was commissioned to fly swiftly to the four angels, and bid them hold until the servants of God were sealed with the seal of the living God in their foreheads.

We come down to 1851 and find Senator Choate, in a speech before the United States Congress, referring to the state of affairs in the Old World, saying: "What that state and aspect exactly is, that shadows, clouds, and darkness appear to rest upon, you entirely appreciate; how wholly unsettled. It has seemed to me as if the prerogatives of crowns, and the rights of men, and the hoarded up resentments of a thousand years, were about to unsheath the sword for a conflict in which blood shall flow, as in apoca-

<sup>5</sup> Wind is a symbol of war. Jer. 25: 31, 32.

<sup>6</sup> Rev. 7: 1-3.

lyptic vision 'to the bridles of the horses,' and in which a whole race of men shall pass away; in which the great bell of time shall sound out another hour; in which society itself will be tried by fire and steel, whether it be of nature and of nature's God or not."

From that time down, in the public journals, we have often been treated to statements concerning the general war that is soon to be in Europe. While there has been strife here, and an outbreak there, the general "whirlwind" is held back, the "four winds" are not permitted to blow all at once, "until the servants of God are sealed." That the elements of strife and war are there, but do not break out because they are held in check, is evident to all. Henry Ward Beecher, not long before his death, called the maintaining of such large armies in Europe, "drawing the life blood beforehand, for fear it would be spilt." The situation among the nations, with their grudges and animosities, and their threatening attitude toward one another he compared to a "dead lock," caused by a group of men pointing daggers at each other's breasts, not one of whom dared to strike, for fear of being struck. "But," said he, "some one of them will soon see the favorable time to strike, and then the general melee will come." But the whirlwind of war still delays, while the sealing work goes on.



## CHAPTER XIV.

### NEW FEATURES IN THE WORK.

"EVEN unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place ; and labor, working with our own hands : being reviled, we bless ; being persecuted, we suffer it." — 1 Cor. 4 : 11, 12.

NOTHING deterred the apostles of Christ from preaching a crucified and risen Saviour, not even hunger, thirst, or nakedness. In many respects the condition of those in the present age who preach the gospel of our Lord Jesus Christ amid poverty and reproach, is like theirs ; and especially was this the case with those preaching the message of the third angel. They were reviled and persecuted, and had " no certain dwelling-place."

Elder and Mrs. White, with other pioneer laborers, spent a few months at a time in the several States where there were believers, confirming them and leading others to the truth.

After the conference mentioned in the previous chapter, meetings were held in Madison county, Port Gibson, Port Byron, and in New York City. Following these was a general meeting in Connecticut. At some of these places the Lord came very near to his servants, and the healing power from the Great Physician came upon the sick in answer to the earnest prayers of his people as they followed the rule laid down in the Epistle of James.<sup>1</sup> Even persons pronounced hopeless by physicians were healed of their dis-

<sup>1</sup> James 5 : 14, 15.

eases. Incidents of such a character they have often experienced all the time since 1845.

Up to the month of June, 1849, the labors of Elder White and his wife and Elder Bates were confined to the New England States. At that time Miss Clarissa Bonfoey, of Middletown, Conn., joined Elder White's family. A short time previous to this, her mother died, leaving her everything necessary for housekeeping on a small scale. By this means Elder White was enabled again to set up housekeeping; and this he did in a part of Mr. Belden's house at Rocky Hill, Conn., where, on July 28, 1849, there was born to him a second son.

March 24, 1849, a general meeting was held at Topsham, Maine. On that Sabbath a vision was given to Mrs. White, the subject of which was of the greatest importance. Perhaps a better understanding of the view will be obtained by getting before the mind a general idea of the situation at that time.

In the latter part of March, 1848, in Hydesville, Wayne Co., N. Y., began the "mysterious noises," or what afterward developed into the "spirit rappings." This first occurred in the house of the Fox family. In the latter part of the summer, however, they moved to Rochester, N. Y., where, in Corinthian hall, public demonstrations were made, and the girls were subjected to the closest examination by committees composed of ladies and gentlemen selected from the best citizens for that purpose. While the great majority of the people looked upon the rappings as a humbug, or some sleight-of-hand trickery, the most credulous had but little idea that it would grow to any great proportions.

In the vision above mentioned, Mrs. White saw that the mysterious knocking in Rochester, N. Y., and other places, was the power of Satan, and that such things would be more and more common; that they would be clothed in a religious garb, to lull the deceived to greater security, and to

draw the minds of God's people, if possible, to those things, and cause them to doubt the teachings of the Holy Spirit.

But few, if any, at that time had the faintest idea that Spiritualism would spread over the earth as then predicted, or that it would ever assume to be a religion, with regularly organized churches and pastors. The fulfillment of the prophecy, however, is apparent when we consider their membership, which they claim to be 10,000,000 in the United States alone, and the way they announce their speakers in their periodicals, as "Rev. —, pastor of the First Spiritualist Church," etc.

In this same year (1849) such men as Prof. Grimes, J. Bovee Dodd, and others were lecturing from city to city, and giving public exhibitions and demonstrations of mesmerism and psychology. Dodd published his pamphlet, in which was given information on how to mesmerize. Classes were also held for private instruction in this wicked art, in which ministers, even, were known to take part, that they might learn how to get a personal (human) influence over their congregations.

In Morganville, N. Y., just about the time Mrs. White had this vision at Topsham, I attended a class one evening where a First-day Adventist minister gave a lesson on the subject, with an exhibition. One lesson was enough for me, for, as it seemed to me afterward, the room was full of devils. The minister told me himself that even he was frightened at some things that were done that night by some power, without his will. Not long afterward I saw this same minister get his congregation into a frenzy of shouting, when to me it was apparent that he was doing it by mesmerism; for he did as he, in his private lessons, taught others to do in order to produce the same effect.

Thus we have, in brief, a glimpse of this evil work which was shown Mrs. White in connection with the spirit rappings. She saw that Satan was working through agents,

in a number of ways. He was at work through ministers who had rejected the truth, and were given over to strong delusions to believe a lie. (She did not say *all* ministers, but specified the kind under consideration.) While they were preaching or praying, some would fall prostrate and helpless, not by the power of the Holy Ghost, no, no, but by the power of Satan breathed upon these agents, and through them to the people. Some of the professed Adventists who had rejected the present truth, while preaching, praying, or in conversation, used mesmerism to gain adherents, and the people would rejoice in this influence, for they thought it was the Holy Ghost. And even some who used it were so far in the darkness and deception of the devil that they thought it was the power of God, given them to exercise. (This was the exact position taken by the minister I have already mentioned.) They had made God altogether such a one as themselves, and had valued his power as a thing of naught. Some of these agents of Satan were affecting the bodies of some of those whom they could not deceive and draw away from the truth by a satanic influence. She saw that Satan was at work in these ways to distract, deceive, and draw away God's people, just now, in this sealing time.

Mrs. White saw that the mysterious signs and wonders and false reformations would increase and spread. These reformations were not reformations from error to truth (she did not say there would never be such reformations, but that the kind shown her where they were using human influence were such), but from bad to worse; for those who professed a change of heart, had only wrapped about them a religious garb, which covered up the iniquity of a wicked heart. Some appeared to have been really converted, so as to deceive God's people; but if their hearts could be seen, they would appear as black as ever.

She then said: "My accompanying angel bade me look for the travail of soul for sinners as used to be. I looked,

but could not see it; for the time for their salvation is past."

It is evident to every candid mind that the class of persons addressed in this connection were those who professed to have this travail of soul, while they had rejected light and truth and who were using mesmerism to gain converts. Such could not have a genuine travail of soul for sinners when they themselves were subjects of damnation; "for the time of *their* [their own] salvation is past."

Some persons have tried to draw the conclusion from the above vision of Mrs. White, given on March 24, 1849, that it taught that there was no more mercy for sinners; but we have already shown that in 1845, in Paris, Maine, she taught that there was mercy for all who had not knowingly and understandingly rejected light and truth. In the vision given in the same place in 1847, it was shown that the Lord had a "people in the churches who had not rejected the truth." To those individuals who thought differently, a reproof was given, saying, "Angels of God would yet work for such, and when they did work, those who were denouncing them would be left outside." And in April, 1848, Elder White and his wife were laboring at Rocky Hill, Conn., for the conversion of sinners. All this goes to prove that the vision of March 24, 1849, harmonizes with the one given in Paris, Maine, 1847, and with the actions of the servants of God in April, 1848. Farther on in this chapter, we also call attention to her labors for the conversion of sinners, in Oswego, N. Y., in the winter of 1849.

The Lord has ways and means to effect his purposes, and often brings his children over rough places and through difficulties to discipline them, and qualify them for his service. Just previous to my seventeenth birthday, I began in poverty to preach among the First-day Adventists. It was a school of over three years' privations, which, under God, prepared my mind for the reception of the third angel's message. In

the fall of 1848 I had fever and ague, which began with chills every alternate day, but soon increased till I had a chill every day. After being afflicted in this way for about two months, a change took place, resulting in two chills a day. In this condition my mind was burdened with the conviction that it was my duty to teach to others the truth I had learned. How to accomplish this was to me a difficult problem. Two years' apprenticeship at carriage work, seven months at school, and two months more of sickness, had left me penniless. Under these circumstances came the conviction to preach, and with it the assurance that if I would yield to my impressions I would be relieved of the ague. After a severe struggle with self, and much prayer, I made the decision, and the chills left me. But my stock of clothing was small, and I was too weak to perform much labor. I could only pray, "Lord, open my way." A neighbor who had a quantity of wood to saw, said that I could do it as my strength permitted. At this work I succeeded in saving one dollar. This neighbor, out of the kindness of his heart, gave me a vest and a pair of trousers, partly worn, but as he was a man seven inches taller than myself, these garments, after cutting seven inches off the trousers, were far from being a nice fit. As a substitute for a dress coat, my brother had given me an old double-breasted overcoat, the skirts of which had been cut off. With this curious outfit and the \$1, I decided to go into some section where I was unknown, and make an effort at preaching.

When about ready to enter upon my new and untried work, an Adventist brother, who in former times had been an intimate friend of my father, hearing of my intentions, said he was glad to learn of my purpose, and gave me \$3 to help me on my way. With all this encouragement I began my work, first going to Kendall, Orleans Co., eighteen miles from any of my acquaintances, to hold my first meeting. The first house at which I called after entering the neighborhood, was that of a family who as I afterward



ascertained were interested in the prophecies. My first embarrassment after entering the house was caused by an invitation to take off my overcoat which I could not do, as it was the only coat I had. This family gladly entertained me during the meetings without being recompensed. Having obtained the consent of the Baptist minister and of the trustees, for the use of the meeting-house for a series of lectures, the appointment was announced at the close of the village school.

My first discourse was given on the evening of Jan. 2, 1849. Instead of failing in my effort, as I had feared, the Lord gave freedom, and the subject, the fall of man and the restitution, opened before me with great clearness. The house was full of people. The next day I was informed that seven ministers were in the audience the night before. On the second evening of my meetings the house was crowded. At the close of the discourse the Baptist minister arose and announced that my meetings would continue no longer, as a series of singing-schools was to begin in the house the next evening. Mr. Thompson, from another district, arose, and intimated that the schools were gotten up for the purpose of closing my lectures, and invited me to come to his district and preach in their school-house as long as I wished. He had consulted the trustees, and had their consent; and furthermore, his house should be my home. The next morning I was invited to visit a family in Kendall. On entering the house I found a room filled with those who were at the meeting the previous evening. Just as I was comfortably seated, a minister came in, when the following conversation ensued:—

“You had a large attendance last night?” “Yes,” was my reply, “and they seemed much interested.” “I don’t know,” said the minister; “I guess they had a curiosity to hear a boy preach. Did I understand you to say last night that the soul is not immortal?” he asked. “I do not know how you understood me, sir; I said so,” was my reply.

"Well," said he, "what do you do with the text that says, 'These shall go away into everlasting punishment, the death that never dies?'" "Sir," said I, "one half of your text is in the hymn book. The expression, 'death that never dies,' is not in the Bible. In Matt. 25:46 we read of everlasting punishment, but that is made plain by reading 2 Thess. 1:9, where it is called 'everlasting destruction.'" "Yes," said he, "I understand that, but there is a text that reads as I said, and it is in the twenty-fifth chapter of Revelation." "My good sir," said I, "there are only twenty-two chapters in Revelation. I presume your text is three chapters outside of the book." Waxing very warm, he said, "I tell you it is in the twenty-fifth chapter of Revelation; let me take your Bible, and I will show it to you." I handed him my Bible; he began turning over the books of the Old Testament, and finally said, "Where is Revelation?" Taking the Bible, I opened to the last chapter of Revelation and showed it to him. He said, "Yes, I see. I would like to talk with you, but I have an engagement." After he left the room, the friends told me they had been talking with some interest on what they had heard, and he told them to call for me, and he would show them the fallacy of my doctrines in two minutes. I knew this minister had a large library, and was well informed; but while he had studied many books, the Book of all books had evidently been neglected. And thus began the varied experiences which finally led me to the acceptance of "present truth."

In June, 1849, a testimony was given to Mrs. White to the effect that it was her husband's duty to "write, write, write, and walk out by faith." He immediately began to write, and when he came to difficult passages that he could not understand, they would call upon the Lord to give them the true meaning of his word.

Mrs. White says: "My husband then began to publish a small sheet at Middletown, eight miles from Rocky Hill, Conn., and often walked this distance and back again,

although he was then lame. When he brought the first number from the printing-office, we all bowed around it, asking the Lord, with humble hearts and many tears, to let his blessing rest upon the feeble efforts of his servant. He then directed the paper to all those who he thought would read it, and carried it to the post-office in a carpet-bag. Every number was taken from Middletown to Rocky Hill, and always before preparing them for the post-office they were spread before the Lord, and earnest prayers mingled with tears were offered to God that his blessing would attend the silent messengers. Very soon letters came bringing means to publish the paper, and the good news of many souls embracing the truth."<sup>2</sup>

The *Present Truth* was the name of the paper published at the above-named place, and before me lies the whole volume, consisting of eleven numbers of eight pages, two columns each. The reading matter on the page measures four and five-eighths by eight inches. The numbers for July, August, and September — Nos. 1, 2, 3, and 4 — were printed at Middletown, Conn. Nos. 5 and 6 were printed at Oswego, N. Y., and are both dated December, 1849. Nos. 7, 8, 9, and 10 are dated March, April, and May, 1850, and were printed at Oswego. No. 11 is dated November, 1850, and was printed at Paris, Maine. During the year 1850 there was also printed at Auburn, N. Y., a pamphlet of the same sized page, forty-eight pages with cover, entitled the *Advent Review*. This consisted of thrilling testimonies respecting the past Advent movement.

During the year 1849, under the influence of these papers and the pioneer labors of Elder Bates, many accepted the truth in Vermont, Michigan, and other States, and three or four were added to the force of ministers who gave themselves to the work of preaching the truth. As the publishing work was located in Oswego, N. Y., Elder White changed his residence from Connecticut to this place in the fall of 1849, and here was held, the same year, on November 3, a

<sup>2</sup> "Life Sketches," p. 260.

conference of believers. Of their labors following, Mrs. White says:—

“We then decided that it was our duty to labor in the State of New York. My husband felt a burden upon him to write and publish. We rented a house in Oswego, borrowed furniture from our brethren, and began housekeeping. There my husband wrote, published, and preached. It was necessary for him to keep the armor on at every moment, for he often had to contend with professed Adventists who were advocating error, preaching definite time, and were seeking to prejudice all they could against our faith.”

There occurred at this time some peculiar circumstances connected with the labors of Elder White and his wife, which may be of interest to narrate here. These things were first related to me by Elias Goodwin and others who constituted the early membership of the church in Oswego, and were again brought to mind while visiting with some of the pioneers of the cause in Oswego county in January, 1884.

There was then residing in the place a young man by the name of Hiram Patch. He was betrothed to a young lady to whom he was soon afterward married. They were unconverted persons, but were attending the meetings held by Elder White and his wife, and were almost persuaded to become Christians. At this time a revival was started in one of the churches in Oswego, not by the ministry, but by a prominent lay member, a treasurer of the county funds. This man appeared very zealous, and professed to have a great burden for sinners. He would wring his hands as he prayed for the unconverted, being apparently in the greatest distress because of their lost condition. Mr. Patch and his affianced went to these revival meetings, and were in doubt how to decide. They were present on one occasion when Mrs. White had a vision in which she was pointed to Hosea 5:6, 7, which reads, “They shall go with their flocks and with their herds to seek the Lord; but they shall not find him; he hath withdrawn himself from them. They have dealt treacherously against the Lord; for they have

3 “Life-Sketches,” p. 265.

# THE PRESENT TRUTH.

PUBLISHED SEMI-MONTHLY—BY JAMES WHITE.

Vol. I.

MIDDLETOWN, CONN. JULY, 1849.

No. 1.

"The secret of the Lord is with them that fear him; and he will shew them his covenant."—Ps. xiv. 14.

"WHEREFORE, I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the PRESENT TRUTH."  
2 Pet. i: 12.

It is through the truth that souls are sanctified, and made ready to enter the everlasting kingdom. Obedience to the truth will kill us to this world, that we may be made alive, by faith in Jesus. "Sanctify them through thy truth; thy word is truth." John xvii: 17. This was the prayer of Jesus. "I have no greater joy than to hear that my children walk in truth." 3 John iv.

Error, darkens and fetters the mind, but the truth brings with it freedom, and gives light and life. True charity, or LOVE, "rejoiceth in the truth." Cor. xiii: 6. "Thy law is the truth." Ps. cxix: 142.

David describing the day of slaughter, when the pestilence shall walk in darkness, and destruction waste at noon-day, so that, "a thousand shall fall at thy side and ten thousand at thy right hand," says—

"He shall cover thee with his feathers, and under his wings shalt thou trust; his TRUTH shall be thy SHIELD and BUCKLER." Ps. xci: 4.

The storm is coming. War, famine and pestilence are already in the field of slaughter. Now is the time, the only time to seek a shelter in the truth of the living God.

In Peter's time there was present truth, or truth applicable to that present time. The Church have ever had a present truth. The present truth now, is that which shows present duty, and the right position for us who are about to witness the time of trouble, such as never was. Present truth must be oft repeated, even to those who are established in it. This was needful in the Apostles day, and it certainly is no less important for us, who are living just before the close of time.

For months I have felt burdened with the duty of writing, and publishing the present truth for the scattered flock; but the way has not been opened for me to commence the work until now. I tremble at the word of the Lord, and the importance

of this time. What is done to spread the truth must be done quickly. The four Angels are holding the angry nations in check but a few days, until the saints are sealed; then the nations will rush, like the rushing of many waters. Then it will be too late to spread before precious souls, the present saving, living truths of the Holy Bible. My spirit is drawn out after the scattered remnant. May God help them to receive the truth, and be established in it. May they haste to take shelter beneath the "covering of Almighty God," is my prayer.

## The Weekly Sabbath Instituted at Creation, and not at Sinai.

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen. ii: 2, 3.

Here God instituted the weekly rest or Sabbath. It was the seventh day. He BLESSED and SANCTIFIED that day of the week, and no other; therefore the seventh day, and no other day of the week is holy, sanctified time.

God has given the reason why he blessed and sanctified the seventh day. "Because that in it he had rested from all his work which God had created and made." He rested, and set the example for man. He blessed and set apart the seventh day for man to rest from his labor, and follow the example of his Creator. The Lord of the Sabbath said, Mark ii: 27. "The Sabbath was made for man." Not for the Jew only, but for MAN, in its broadest sense; meaning all mankind. The word man in this text, means the same as it does in the following texts. "Man that is born of a woman is of few days and full of trouble." Job xiv: 1. "Man lieth down and riseth not, till the heavens be no more." Job xiv: 12.

No one will say that man here means

FIRST PAGE OF THE "PRESENT TRUTH."

(Photo-reduced.)

begotten strange children : now shall a month devour them with their portions." She was shown that those who were conducting this revival were not right with God, and that they had no real burden of soul for sinners. Then she said to Mr. Patch, "I was told to say to you that in this case the statement of the text will be literally fulfilled. Wait a month, and you will know for yourself the character of the persons who are engaged in this revival, and who profess to have such a great burden for sinners." Mr. Patch said, "I will wait."

Within a fortnight from the time this vision was given, the said treasurer, who claimed such anguish of soul for sinners, in his affected agony burst a blood-vessel in his stomach, and had to be taken to his bed through loss of blood. The affairs of the treasurer's office had to be taken hold of by the sheriff of the county, who with one of the constables looked at the balance called for on the treasurer's book, and then counted up the money preparatory to taking charge of the business, when lo ! there was a shortage in the money to the amount of an even \$1000.

To the sheriff and constable it seemed impossible that a man so earnest in a revival could be guilty of having taken the money. They thought he must have paid it out, and had forgotten to make the proper entry on the book ; or perhaps he had deposited it in the bank, and it did not appear in the account in the safe. At all events, they must seek of him a satisfactory explanation, but it must be done with caution ; for if he had the money, he would undoubtedly make an effort to conceal it. It was therefore arranged that one of them should go ahead and secrete himself in the shed back of the house, so as to watch the back door in case any demonstrations were made, while the sheriff entered the front door. When the sheriff approached the house and entered the front door, he discovered the dress of a woman just leaving the back door. The man in the shed saw the woman go quickly to a snow bank, dig a hole in the snow, and deposit some-

thing there, which she covered with the snow, and returned to the house.

The sheriff came to the bedside of the treasurer, and after making inquiries as to his condition of health, hinted at their perplexities in the office, suggesting that he could probably explain the difficulty. The man, greatly agitated, raised his hand toward heaven, and calling God to witness, said he knew nothing about the money. Just then the wife stepped in, and wanted to know what was the matter, and why her husband was so much excited. The man replied, "They think we have their money." The woman then lifted her hands in like manner, and called God to witness that they had not the money, and, furthermore, knew nothing about it. Just as she had finished this sentence, the constable, who had hastened from his hiding-place to the snow bank as she went into the house, interfered, with these words, "Madam, what is this? I saw you rush from the house, and deposit this in a snow bank, and here it is, the missing sack of money, marked upon it \$1000."

As might be expected, that revival suddenly collapsed. Mr. Patch and his intended, after learning the character of the one conducting the revival, took their position for the truth, and united with the Seventh-day Adventists, of which church they remained worthy members to the day of their death.

This vision, as is clearly seen, was given in the interest and for the special benefit of the unconverted, and resulted in the conversion of sinners, while its immediate bearing was upon those who were themselves sinners and rejected of the Lord because of their hypocrisy. They had "dealt treacherously against the Lord;" professing to have great travail of soul for sinners, they only begat "strange children."

Of the work of Brother and Sister White in Oswego the previous winter, we read, in the *Present Truth* for April, 1850, as follows:—

"A very interesting work is now going on among the children of the remnant in this city. Their salvation has been the principal subject in our meetings for the last two Sabbaths, and God has wonderfully blessed us. The truth has had a good effect on us as well as our children. In the evening following the last first day, we had a meeting for their special benefit, and the Spirit of the Lord was poured out in our midst. The children all bowed before the Lord, and seemed to feel the importance of keeping the commandments, especially the fifth, and seeking salvation through Jesus Christ. This [said the writer, Elder White] was one of the most interesting meetings that I ever witnessed."

Of their labors, covering also this period, we quote the following from Ira Abbey, of Brookfield, N. Y., who says:—

"Between the years 1846 and 1850 Brother and Sister White came to our house, and were very zealous for the children and those that had not rejected the truth. They labored for unconverted souls, and never do I remember of hearing Sister White say that there was no hopes of the backsliders and those that had not rejected the truth." <sup>4</sup>

<sup>4</sup> Letter of Ira Abbey, March, 1885, quoted in the *Review* of April 7, 1885.





## CHAPTER XV.

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### PROVIDENCE OF GOD IN THE PUBLISHING WORK.

"THEN shall we know, if we follow on to know the Lord : his going forth is prepared as the morning."—Hosea 6:3.

AMONG other places visited by Elder and Mrs. White during the winter of 1849-50, was the town of Camden, N. Y., about forty miles from Oswego, where they were still living. Of this meeting Mrs. White says: "Previous to going I was shown the little company who professed the truth there, and among them I saw a woman who professed much piety, but who was a hypocrite, and was deceiving the people of God."<sup>1</sup>

In January, 1884, while laboring in the State of New York, I learned the following particulars from Mr. Preston, who was a resident of Camden at the time of the above-mentioned conference, and with whom Elder White and his wife tarried during the meeting:—

This woman taught extreme views on the subject of sanctification, saying there was a state of perfection to be attained where a person would be entirely above the law of God; and she claimed to have reached that perfect state. With this doctrine of holiness she was troubling the minds of some of our people at Camden. Sister White was shown that with all this woman's pretended holiness, her heart was black with sin, and in life she was corrupt.

While in this place, Sister White was given another vision, in the presence of this woman, who appeared to have a great burden of soul for the unconverted; but Sister White

<sup>1</sup> "Life Sketches," p. 265.

told her it was not a genuine travail of soul for sinners, because her own course of life was such that she did not herself stand right in the sight of God. "So," said Mr. Preston, "what is called the 'Camden vision' applied definitely and especially to the case of that woman, and not to the condition of sinners generally, and we so understood it at the time."

After Sister White had related her vision, the woman arose, and said, "God knows my heart, and if you could see it, you would see that it is pure, and clean." Thus the meeting closed. Not long after, however, the woman was taken seriously ill, and thought she was dying. Said she, "I must see Sister White; I have a confession to make to her. I told her I was a good woman, that I was pure. It is not so. I am a wicked woman. This man that I am living with is not my husband. I left a good husband in England, and one little child, and ran away with this man. We were never married. I have been professing to be a doctor, and have been selling medicine that I swore in the court cost me \$1 a bottle, but it only cost me twelve cents a bottle. I also swore that a cow we sold to a poor man cost us \$30, when it only cost us \$20."<sup>2</sup>

To such a hypocritical woman were these words of Mrs. White addressed, and to her and those of like character the vision applies, and to them only.

In the autumn of 1850 it was deemed advisable to make another change; accordingly Elder White moved to Paris, Maine, where the first volume of the *Second Advent Review and Sabbath Herald* was published as a semi-monthly, consisting of thirteen numbers, each containing eight two-column pages, the size of the printed page being seven and one eighth by ten and one fourth inches. The first number

<sup>2</sup> The account given by Mr. Preston respecting the Camden meeting, confirmed the statements made in "Life Sketches," pp. 265-268, while it also gave the above particulars not mentioned there.

was dated the following November, while the last number was dated June 9, 1851.

The enlarged size of the paper over *Present Truth* was a very good index to the proportionate spread of the truth, increase of laborers in the cause, and of supporters of the work. As the terms of the paper were gratis, it was expected that the friends of the cause would aid in its publication; and this they did. Although the believers were composed mostly of people in moderate circumstances, they aided as the Lord had prospered them, and did according to their ability to push on the car of truth.

The responsibility of publishing the *Review* did not rest alone upon one man, but upon a committee of four men; namely, Joseph Bates, S. W. Rhodes, J. N. Andrews, and James White. It had for its motto these appropriate words: "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus."

During the eight months of the publishing of the *Review*, eight new names were added to the list of ministers who gave themselves more or less to preaching the truth of the third angel's message. Among these were S. W. Rhodes, Hiram Edson, F. Wheeler, E. P. Butler, and J. N. Andrews. This accession was a source of spiritual strength and encouragement to the believers, and furnished more ministerial help for the New England States, New York, and Michigan. While Elder Bates was still doing pioneer work in these places, he was also pushing forward the work and gaining vantage ground in Ohio, Indiana, Wisconsin, and Canada.

Volume I of the *Advent Review* is replete with articles upon the past movement, the third angel's message, perpetuity of the law, and the Sabbath and its history. In the number for May, 1851, is an article occupying over five pages, from the pen of Elder J. N. Andrews, on the subject of the three messages. In this he applies the prophecy

of the two-horned beast of Revelation 13 to the United States, taking the position, on the strength of the prophecy alone, that the enforcement of Sunday as the Sabbath would be the point on which a union of Church and State would finally be formed in this nation. His argument rested wholly upon the prophecy, as no movement at that time pointed very strongly in that direction, the strongest expression that could be found favoring it being a statement from Dr. Durbin, taken from the *Christian Advocate and Journal*:—

“When Christianity becomes the moral and spiritual life of the State, the State is bound, through her magistrates, to prevent the open violation of the Holy Sabbath, as a measure of self-preservation.”

It was about this time that such men as Hiram Edson, of New York, and Cyrenius Smith, of Jackson, Mich., were led to sell their farms, each worth \$3500, and rent farms for their own use, that they might have means to help in different enterprises that should arise in the prosecution of the work of the message.

As an illustration of how the Lord works in response to the faith of his people, and raises up workers in the time of need, we give the experience of a devoted sister of West Wilton, N. H.

After the passing of the time, her son and daughter desired greatly to attend school, that they might fit themselves for teaching. The mother feared the children were drifting away to the world, and in fact, her fears were not wholly groundless. The parental love of the mother was reciprocated by the children.

From 1848 to 1851, the son attended Phillips' Academy in Exeter, N. H., where the students were taken through the first year of a college course, so that on entering college they would be one year in advance. This course he finished. In 1851 he labored to earn money with which to attend college, but as his employer failed in business, he lost his

money, and in consequence the long-cherished plan of a college course was abandoned.

While he was at the academy, his sister was attending a young ladies' seminary in Charlestown, Mass. Her course there was nearly finished, and as she was soon to leave school, an offer was made to herself and brother to teach in an academy at Mt. Vernon, N. H., for three years at \$1000 a year, with board and room.

About this time, the mother, Mrs. Smith, embraced "present truth." If possible, her prayers were now more earnest and fervent than ever in behalf of her children. Elder Bates visited West Wilton, and before him Mrs. Smith laid the case of her children, and they unitedly made their conversion a subject of prayer. Elder Bates was expecting in a few days to hold meetings in Somerville, Mass., at the house of Paul Folsom, and Mrs. Smith was to write to her daughter inviting her to attend the meeting. In the meantime, Elder Bates and the mother were to pray that God would move upon her heart to go to the meeting.

Elder Bates had never been in the room where the meeting was to be held, and therefore knew nothing of its situation. The night before the meeting, he dreamed of being in the room, and that every seat was occupied except the one just by the door. He also dreamed that he changed his subject from that on which he intended to speak, and spoke on the sanctuary question; that they had sung the first hymn, prayed, and then sung the second hymn; that he had just opened his Bible and was reading, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed," and pointing to the figures of the sanctuary on the chart, when the door opened and a young lady entered and took her seat in the vacant chair. He also dreamed that the person was Annie R. Smith, and that she at once became interested and embraced the truth.

Elder Bates's meeting was on Sabbath (Saturday), and as there was no school that day, Annie said, "Just to please

my mother I'll go," the night before that Sabbath she dreamed that she went, and was late; that on arriving at the door the first hymn had been sung, prayer offered, and they were just concluding the singing of the second hymn; as she entered, she observed that every chair was occupied but the one by the door; that a tall, noble, pleasant speaker was pointing to a chart, such as she had never seen before, and was repeating, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." She dreamed that what he said greatly interested her, and that it was the truth.

She started for the meeting in ample time, but missed the way, so failed to get there until the singing of the last of the second hymn. When she entered, everything was exactly as she saw it in the dream, and the identical man of her dream was repeating, in the same manner, the text from Dan. 8:14. It struck conviction to her heart at once. Elder Bates had not thought of his dream until she entered the door and took her seat. He had prepared to talk on another subject, but his mind would rest on the sanctuary question. While he was repeating the text, his dream flashed into his mind, and silently he prayed for help to speak to the hearts of his hearers. He had great freedom in explaining the passing of the time, with which Annie was familiar. Then he set forth the truth of the third message and the Sabbath. As he closed his meeting he stepped up to Annie and said, "I believe this is Sister Smith's daughter, of West Wilton. I never saw you before, but your countenance looks familiar. I dreamed of seeing you last night." Then Annie told her dream. She left the meeting with feelings and aspirations all changed, having there and then accepted the truth of the Sabbath.

She went back to the seminary, packed her trunk, and went home. On learning of Elder White's cares in publishing, and of his labors in preaching, she felt that God called her to go and help him in his office work. In August,

1851, when the paper was moved from Paris to Saratoga Springs, N. Y., Annie R. Smith went there as one of the workers.

In the *Review*, Vol. II, No. 7, are a few lines from her pen expressing her feelings after having given up her former plans for her humble, unpretentious work. She says: "I trust I have forsaken all to follow the Lamb whithersoever he leads the way. Earth has entirely lost its attractions. My hopes, joys, affections, are now all centered in things above and divine. I want no other place than to sit at the feet of Jesus, and learn of him — no other occupation than to be in the service of my heavenly Father — no other delight, than the peace of God which passeth all understanding."

Sister Annie's help in the office as proof-reader, etc., was timely. For three years she labored faithfully and effectively for board and clothing only. At the end of this period, consumption had marked her for its victim. During the ravages of this lingering and fatal disease, she wrote some beautiful poems, the sweetest of all being, "Home Here and Home in Heaven," the preface to which, written the day before her death, July 26, 1855, so well expresses the graces of simplicity and humility so largely developed in her character that we cannot refrain from giving it in full:—

"I thanked my God, that, while below,  
This pleasing task to me was given;  
And when my numbers ceased to flow,  
I bent the knee and looked to Heaven.

"Let none this humble work assail,  
Its failings to expose to view;  
Which sprung within Misfortune's veil,  
And 'neath the dews of Sorrow grew."

In 1851, Elder White moved from Paris, Maine, to Saratoga Springs, N. Y., and here again, with borrowed furniture, they set up housekeeping, and published the

second volume of the *Advent Review*, the first number bearing date of August 5 of the same year. This volume consisted of fourteen numbers, and was issued semi-monthly. The last number was published March 23, 1852. The name of the paper was slightly changed from that of the *Second Advent Review*, as in Volume I, to the *Advent Review and Sabbath Herald*, the name which, in its sixty-ninth volume, it still retains. The size of the journal was increased to three columns, eight pages, the printed page measuring eight and one fourth by eleven and three fourths inches.

It will be seen from the increased size of what was and is still the denominational journal, that every change was for the better, showing a reasonable degree of prosperity, and giving marked evidence that the work of the third angel "had come to stay."

Elder Bates, in speaking of the prosperity of the cause, in No. 1 of Vol. II, says: "Within two years the true Sabbath-keepers have increased fourfold in Vermont and New Hampshire. Within one year they have more than doubled their number, and they are daily increasing as the papers and messengers [ministers] go forth."

It was during the publication of this volume, that Elders Cottrell, Sperry, Ingraham, Joseph Baker, and other public speakers, eight in all, became connected with the message; these, added to the eight new ministers of the previous volume, gave a fresh impetus to the work.

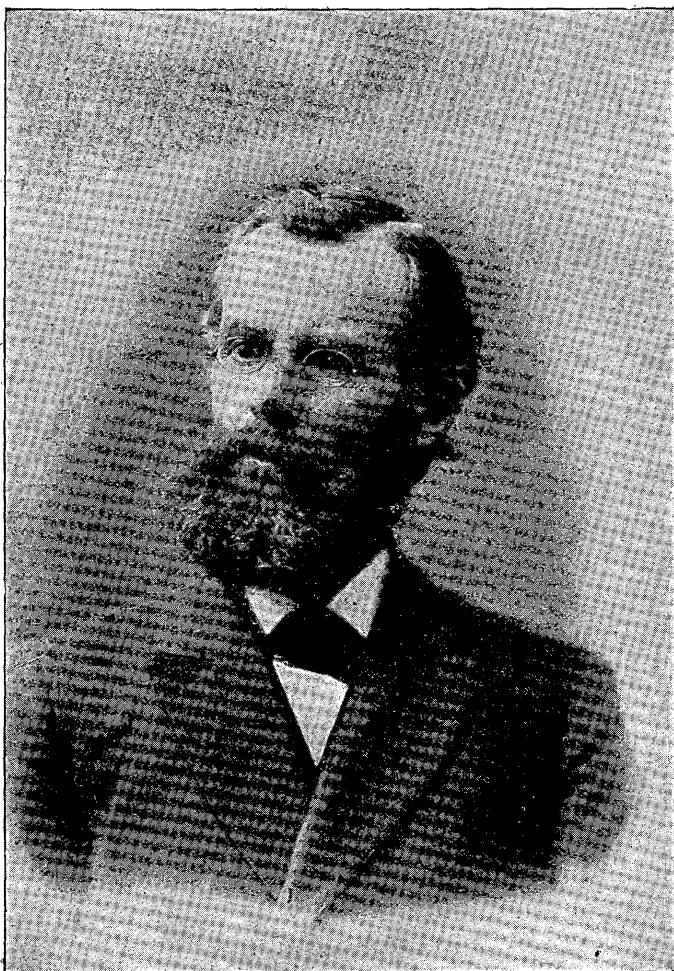
With one exception, the publishing committee of Volume II remained unchanged, the name of Joseph Baker being substituted for that of S. W. Rhodes. Elder White still acted as business manager and editor.

Volume II differed from Volume I in that it was opened for letters from believers, and for quite full reports from various parts of the field. This was a decided improvement, as it gave encouragement to the churches and made the *Review* a "live paper."

It was during the publishing of this volume of the *Review* that our people fought their first great battle on the







*J. N. Andrews.*

no-law theory. Such arguments were advanced as Joseph Marsh's "Seventh-day Sabbath Abolished," replied to by Elder White; and Elder J. N. Andrews published his "Review of O. R. L. Crozier on the Sabbath and Law."

Elder Andrews wrote the "Review of Crozier" at the home of Cyrenius Smith, Jackson, Mich., and often was his voice heard, in subdued tones, far into the night, pleading with the Lord for light wherewith to meet these objections; and when light came, praise and thanksgiving ascended to the Giver. It was on such an occasion that these words were heard: "O Lord, guide me in using this light. O Lord, help me to smite this once," etc. Elder Andrews's articles referred to appeared first in Nos. 11 and 12, issued Feb. 3 and 17, 1852.

In No. 12 is a statement from Elder White showing how the cause was gaining ground as these battles were fought:—

"We are all very happy to see the cause of truth rapidly advancing. It must be cheering to all friends of the third angel's message to learn that the cause is onward, and that numbers are daily entering the ranks of those who observe the Lord's Sabbath."

Many who now find material "made ready to their hand" for use in meeting the specious arguments of opposers, and in building up the harmonious structure of "present truth," have but little idea of the hard study required, combined with earnest prayer, on the part of those whom the Lord was leading out in the work.

The time now came which marked a new era in the cause that had struggled from its very beginning with poverty. Accessions to the ranks were being made of men, who, though not classed with the rich of this world, had means to spare, and willing hearts to use it in the work where most needed. These with clear perception saw the necessity of having the printing done with type and press of their own. With the close of Volume II, measures were therefore taken toward the accomplishment of this laudable enterprise.

## CHAPTER XVI.

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### THE FIRST SEVENTH-DAY ADVENTIST PRINTING-PRESS.

"JEHOSHAPHAT stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem ; believe in the Lord your God, so shall ye be established ; believe his prophets, so shall ye prosper."— 2 Chron. 20 : 20.

IN April, 1852, Elder White moved from Saratoga Springs to Rochester, N. Y. It was in this city, at 124 Mt. Hope Ave., that they for the first time set up house-keeping with articles purchased instead of borrowed. But such was their anxiety to make the publishing work a success, in order that the paper might be regularly published and thus the truth be spread abroad, that they denied themselves of many of the common comforts of life.

The manner in which they began house-keeping at this time, you can read in the following private letter written by Mrs. White to S. Howland's family, April 16, 1852 :—

"We are just getting settled here in Rochester. We have rented an old house for \$175 a year. We have the press in the house. Were it not for this, we should have to pay \$50 a year for office room. You would smile, could you look in upon us and see our furniture. We have bought two old bed-steads for twenty-five cents each. My husband brought me six old chairs, no two of them alike, for which he paid one dollar, and soon he presented me with four more old chairs without any seating, for which he paid sixty-two cents for the lot. The frames were strong, and I have been seating them with drilling. Butter is so high we do not purchase it, neither can we afford potatoes. We use fruit sauce in the place of butter, and turnips for potatoes. Our first meals were taken on a fire-board, placed upon two empty flour barrels. We

are willing to endure privations, if the work of God can be advanced. We believe the Lord's hand was in our coming to this place. There is a large field for labor, and few laborers. Last Sabbath our meeting was excellent. The Lord refreshed us with his presence."

On May 6, 1852, the first number of Volume III of the *Advent Review and Sabbath Herald* was published in Rochester, N. Y., and was printed on a press and with type owned by Seventh-day Adventists. Hiram Edson had advanced means to purchase a Washington hand-press, with type and material for fitting up the office. He was to receive his pay as donations should come in from the friends of the truth. That hand-press now stands in the office of the *Review and Herald* at Battle Creek, Mich., and is regarded as the best proof-press in the office. In No. 12, Vol. III, Oct. 14, 1852, an announcement was made that the cost of fitting up the office with this press and material was \$652.93, and the receipts for that purpose up to that date were \$655.84. Of those twelve numbers of the paper, 2000 copies of each number had been issued and circulated gratuitously. In the business notes on the publisher's page of that number, we read:—

"The office is not in debt, however, for this reason: Brethren Belden and Stowell, who have worked in the office the past six months, have received but a trifle more than their board. Others engaged in the same work, have received no more than they have. It will certainly be a pleasure for all the friends of present truth to help to make up the deficiency in the receipts, that those who have labored hard, especially in our absence, in the midst of sickness, in publishing the *Review and Herald*, may have comfortable support."

In the editorial of No. 1, Vol. III, are some excellent remarks, retrospective as well as prospective, which will, perhaps, interest our readers. Elder White says:—

"In the summer of 1849 we issued the first number of a little sheet entitled the *Present Truth*. We commenced the work under circumstances the most unfavorable, being destitute of means, and the very few friends of the Sabbath being generally very poor. But soon after send-

ing out the first number, sufficient means came in [to pay for printing], and we were greatly cheered in hearing that several of the dear Advent brethren in different States had embraced the Sabbath. About that time Brother Joseph Bates visited the brethren in Jackson, Mich., who received the truth, and have since aided much in the cause with their means.

"Since that time the cause has advanced far beyond the expectations of its warmest friends. Where there were but about a score of Advent brethren in the State of New York, that observed the Sabbath three years since, there are now hundreds; and several hundred in the Western States, where there were none, to our knowledge. The increase in some portions of New England has been greater than in this State; and in the Canadas, where there were none in 1849, there are a goodly number that 'delight' in the whole 'law of God.'

"Notwithstanding all the efforts that are put forth to arrest the progress of the cause, and the bitter opposition that it meets with from Advent papers and ministers, its course is onward."

In the same paper, speaking of the removal from Saratoga to Rochester, the editor says:—

"The brethren have provided means to sustain the paper beyond our expectations. And although our expenses in moving from Saratoga Springs, and commencing the paper in this city, have been considerable, yet we are free from debt."

Volume III of the *Review* consisted of twenty-six numbers, the first number being published May 6, 1852, and the last dated May 12, 1853. This was an eventful year in the progress of the cause, surpassing in this respect any year before it. The list of ministers was increased by fifteen. Among these we noted the names of J. H. Waggoner, A. S. Hutchins, M. E. Cornell, J. M. Stephenson, D. P. Hall, J. B. Frisbie, Albert Stone, M. G. Kellogg, T. M. Steward, U. Smith, and J. N. Loughborough.

In addition to the publication and circulation of about 2000 copies of the *Review* twice a month, there was begun in August, 1852, the monthly issue of the *Youth's Instructor*. A small beginning had also been made in the line of printing books. Four thousand copies of the "Review of O. R. L.

Crozier on the Sabbath and Law," 3000 tracts, "Conversation on the Sabbath Question," and 2000 "Sanctuary and 2300 Days," were printed. In the making up of one of these books,— "The Sanctuary,"— after a "bee" of sisters had folded and gathered the signatures preparatory to stitching them, the writer stabbed them with a pegging awl; and after the covers had been put on, Uriah Smith pared them with a straightedge and a sharp penknife. This was done because of a lack of proper machinery to do that part of the work.

When the paper was moved from Saratoga to Rochester, L. V. Masten, of the former place, although not a professor of religion, was employed to act as foreman in the office. The year 1852 was a cholera season. On the 18th of August, young Masten was taken with this distressing malady. He seemed to be doing well until, for some cause, he had a relapse, when he was given over by the physicians to die. He then made a vow to serve the Lord if he would raise him up. The rule in James 5 was followed, and he was healed, and lived for some three years, until others were taught to fill the position of foreman. An account of his miraculous restoration in answer to prayer is given by himself in the *Review* of Sept. 30, 1852.

When the volume was half printed, as the work increased, an office was rented nearer the business portion of the city, No. 21 Stone's Block; South Saint Paul St., and the printing business was carried on there.

No. 124 Mt. Hope Ave. was the place of meeting for the Rochester Sabbath-keepers. A conference was held there Sept. 25 and 26, 1852. It was at this meeting that I first heard present truth preached by Elder J. N. Andrews, and it may be in place here to speak of some of the Lord's leadings which had prepared my mind for accepting the truth. Although I had sincerely and earnestly preached the doctrines of the First-day Adventists since January, 1849, my mind had become satisfied that there was no



definite proof that the earth was the sanctuary, and I was searching and greatly desiring light on that subject. I had also decided that the two-horned beast of Revelation 13 was yet to do its work; but where and what it was I knew not. I never undertook but once to preach the no-law doctrine, and in that discourse, while quoting Matt. 5:17-19 to prove that the law was all fulfilled by Christ and so had passed away, the thought passed through my mind as swift as an arrow that "heaven and earth have not yet passed away"! and that arrow of conviction remained with me until I heard and accepted the present truth. Just before this meeting, my mind had also been exercised upon the subject of faith in connection with the healing of the sick, and it had become settled that if all the conditions were complied with, it was the privilege of God's people to claim the promise, — "The prayer of faith shall save the sick, and the Lord shall raise him up." While dwelling upon this theme, I joined a brother in prayer for one who was sick among us, Father Norton, as people called him, and he was instantly raised up from a burning fever. I had become prejudiced against Seventh-day Adventists, not because I knew anything about them, but because I had heard unfavorable reports of them from those who knew not of what they affirmed.

Upon the first occasion of my attending their meetings, just as I entered the room, a brother related his experience; how the Lord, but a few moments before, had raised him up from a fever in answer to prayer. The power of God filled the room as he spoke, and I could but say in my heart, The Lord is here. In Elder Andrews's discourse which followed, he answered all the no-law texts, as we then called them, and at the close of his sermon I was about convinced that the seventh-day Sabbath should be kept. He gave a series of lectures on other subjects, explaining all points of present truth. I at once ceased laboring on the Sabbath, but did not take my stand publicly to keep it until October. At the



time the conference referred to above was being held by Elder Andrews and others, I had never seen either Elder White or his wife. They were then with a horse and carriage on a trip to the State of Maine, holding meetings by the way.

I took my position publicly to keep the Sabbath of the Lord on the first Sabbath in October. Elder and Mrs. White reached home the night before, and I was introduced to them at the close of the Sabbath meeting mentioned above. The room for religious services, place of residence, and printing office of the *Review and Herald*, were at that time all in the same building, and Oswald Stowell, now a resident of Battle Creek, Mich., was the pressman. At the time of this Sabbath meeting he was suffering from a very severe attack of pleurisy, and had been given up by his physician to die. The doctor said he could "do nothing for him." During the service, Oswald was in an adjoining room, and in great physical agony. At the close of the meeting he sent in a request that prayers be offered for him. With others I was invited to engage in a season of prayer. We bowed by his bedside, and while prayers were being offered, Elder White anointed him with oil "in the name of the Lord." There was a sensible presence of the Spirit of God, and he was instantly healed. When we arose from prayer, he was sitting up in bed, striking his sides, which before had been so painful, and saying, "I am fully healed. I shall be able to work the hand-press to-morrow." Two days after this he did work it. The same blessing that healed him fell in still greater measure upon Mrs. White, and as Elder White turned to look at her, he said, "Ellen is in vision; she does not breathe while in this condition. If any of you desire to satisfy yourselves of this fact, you are at liberty to examine her."

She was kneeling beside the bed with her eyes open, their only variance from their natural appearance being that they had a far-away look, as if gazing intently at some object

in the distance. It was not a vacant, disagreeable stare, but a pleasant, intelligent expression. Her countenance was not pale and ghastly, like one in a swoon or faint, but fresh and florid, as when in her natural condition. She was looking upward, yet her head would turn from side to side as she seemed to be viewing different objects, and it was evident from many tests applied that she was entirely oblivious to anything that was transpiring around her. Her hands would move gracefully from time to time, pointing in the direction she was looking, or, perhaps, the next moment be clasped together upon her breast. She remained thus in vision about one hour and twenty minutes. While in that condition she spoke words, and sometimes distinct sentences; yet by the closest scrutiny no breath could be discerned in her body.

After Mrs. White came out of this vision, she bore a testimony of what she had seen. She spoke to me especially concerning the working of my mind before embracing the truth, and even of my thoughts which I had never expressed in words. As I heard these things, I said, Surely there is a power more than human connected with this vision.

At the time I embraced the Sabbath, seven others in Rochester besides myself took their position to obey God by keeping his law, all having been First-day Adventists. Before the return of Elder White and his wife from their Eastern tour, one of these persons had left the city, and was traveling on business in the State of Michigan. He was not, therefore, present at this meeting, and had never seen Elder White or his wife. In relating her vision, Mrs. White told us, among other things, what she saw concerning a man who, while he was traveling and away from home, had much to say about the law of God and the Sabbath, but was at the same time breaking one of the commandments. She said he was a person whom she had never met, yet she believed she should see him sometime, as his case had been

unfolded to her. Not one of our number, however, supposed him to be any one with whom we were acquainted.

About six weeks from the time of the above vision, the brother previously mentioned returned from Michigan. As soon as Mrs. White looked upon his countenance, she said to one of the sisters, "That is the man I saw in the vision, of whom I told you." The vision being related to this brother, in the presence of his wife and several other persons, Mrs. White said to him, "As Nathan said to David, 'Thou art the man.'" He then did just what Paul said some persons would do when reprov'd for their sins by the gift of prophecy: "But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all. And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is with you of a truth."<sup>1</sup> After listening to the rehearsal of his wrong-doings by Mrs. White, this brother dropped upon his knees before his wife, and said to her with tears, and to the few present, "God is with you of a truth," and then made a full confession of his course while in Michigan, in violating the seventh commandment, as revealed at the time of its occurrence, over five hundred miles away. He frankly told how he had been entrapped into sin, and said it was the first transgression of the kind in his life, and it should be the last. Thus a few weeks' time gave us a strong confirmation of the testimonies. Not only were we led to say that they were produced by some supernatural power, but they were from a source which in no uncertain terms reprov'd men for sin.

There was in our company a sister, Mrs. Riggs, who seemed to be in deep trial of mind, but by the closest questioning she could not be induced to disclose the cause of her grief. Mrs. White told her the Lord had revealed to her the cause of all this sadness. She said, "I was shown that after you retire for the night, and extinguish

<sup>1</sup> 1 Cor. 14: 24, 25.

the light, there appears to you what looks like an old woman dressed in black, and it terrifies you. This apparition tells you that if you tell anybody she will choke you to death. When you are in the presence of your sisters, you think you will tell them all about it, and have them join you in a season of prayer that the Lord may rebuke this, which you regard as the work of Satan, as it really is. It is from the same source as the rapping spirits. The cause of your distress and staring into vacancy in the presence of your sisters is that you fear to tell them of your trial, lest this spirit carry out its threat, and take your life." Continuing, Mrs. White said, "Sister Riggs, I have been shown that if you take your position against this power, and have the brethren pray for you, it will be rebuked, and you will never be troubled with it again."

Mrs. Riggs did not at that time say whether this was so or not, but a few days after, as Mrs. White called at the house of Mr. Orton, she found several of the brethren present, and also this Mrs. Riggs. Mrs. White said to her, "Now, Sister Riggs, this is a good time for you to take your position against that spirit which is troubling you, and we will unite in prayer for you." The sister began to say, "It is so," but only succeeded in saying the words, "It is," when she began to struggle as though trying to extricate herself from the grasp of some strong person. She turned black in the face, as though indeed she was choking to death. Finally she cried out, "Pray." Those present immediately engaged in a season of prayer for her, and as they prayed, victory came. Mrs. Riggs rebuked this evil spirit in the name of the Lord, and was very happy. My first wife was present and witnessed the scene, and took part in the praying season.

After they arose from prayer, Mrs. Riggs said, "When Sister White began to talk with me, I thought I would own up to the truthfulness of what she had told me of my case; but the moment I formed the resolution, the apparition was

in the corner of the room, shaking her head at me, and saying, 'If you do tell, I will choke you to death.' I thought, I will say, 'It is so,' so quickly that she cannot choke me; but the moment I spoke a word, as it seemed to me, she had me tightly grasped about my throat, and I was struggling for life. All Sister White said about the case is true. Thank the Lord; he has given me the victory."

Mrs. Riggs lived some twelve years after the above circumstance, but never had any more trouble of that kind. So the testimony that she would be relieved in answer to prayer was fulfilled, as also the promise that she would "never be troubled that way any more." With those then composing the Rochester church, the pointing out of this unknown difficulty, and the fulfillment of the promised relief, were indubitable proofs that these testimonies were the work of God, a true manifestation of the gift of prophecy.

As I have already stated, it was during the publication of Volume III of the *Review* that Elder Uriah Smith began the observance of the Sabbath, and became connected with the *Review* office, in which he has been writer and editor for so many long years. His first production published in the paper was a poem, entitled, "The Warning Voice of Time and Prophecy," in March 17, 1853.

Uriah Smith first heard the third angel's message at a conference held in Washington, N. H., Sept. 10 to 12, 1852. Returning home, to West Wilton, he carefully studied what he had heard, and began the observance of the seventh day, the first Sabbath in December, 1852. He became connected with the *Review* office in Rochester, N. Y., May 3, 1853, where he and his sister Annie labored for their board and clothing, instead of teaching in an academy for \$1000 per year and their board. Such were, in kind, some of the sacrifices made to establish the work of the third angel's message in its early days.

From 1853 to the present, for a period of over thirty-eight years, Elder Smith has had an almost constant editorial connection with the *Advent Review and Sabbath Herald*. For a greater part of this time he has had the entire editorial management of the paper. He has also contributed several important volumes to the literature of the denomination; among these works are "Thoughts on Daniel and the Revelation," "Nature and Destiny of Man," an enlarged volume on the "Sanctuary and Twenty-three Hundred Days," "The Marvel of Nations," etc. The first of these volumes was mostly written between the hours of nine o'clock and midnight, after the day's editorial and office work was completed.

About the year 1863 Brother Smith began to preach, since which time he has labored much in camp-meetings and Conferences in the various States from the Atlantic to the Pacific, as well as performing pastoral labors in the Battle Creek church, which has been his home church. Since the opening of the Battle Creek College, he has taught more or less each year in the Biblical department of the institution.

As an illustration of the straits many were brought through to test their faith in God before entering the work of preaching this message, I will call attention to a chapter of my own experience.

At the time I embraced the doctrines of the Seventh-day Adventists, I had for two months been engaged in wholesale and retail trade in Arnold's patent sash-locks. I had followed this business through the week, holding meetings on Sunday among the First-day Adventists. My business had been good, furnishing an ample support for my family, and I had laid up about \$35. On embracing the Sabbath, the conviction came that I must relinquish my business, and give myself wholly to preaching the truth. I tried to excuse myself on the ground that preaching the third angel's message was too sacred a work for me to engage in. I thought I would cease preaching altogether, and give myself wholly to business, using some of my earnings to aid in

spreading the truth. As I went from place to place with this idea, I found a reverse in my business. I could not make sales, even to men who admitted that they wanted the locks. In some instances my sales for a week (five days), in such places as Lockport and Medina, would only give enough profit to pay my hotel bills and railroad fares to and from Rochester. This very soon consumed what little money I had on hand, leaving me in a situation where I had no means with which to get away from Rochester. All this time, during October and November, the conviction fastened itself more and more deeply upon my mind that I must give myself entirely to preaching the truth. Finally, near the last of November, when my money was reduced to a three-cent piece, I had one more season of prayer in my chamber, and then and there decided that if the Lord would open the way, I would go and preach the present truth.

The peace of God rested upon me as I made this decision, and all those harassing, perplexing anxieties as to how my family was to be supported, left me. Although I had but three cents, and knew not where another cent would come from, I arose from my knees with the full assurance that the Lord would open my way as I should move in the direction of duty. Shortly after leaving my chamber, my wife, who did not know how low my funds were reduced, came to ask me for money with which to get matches and some thread. I said, taking the money from my pocket, "Mary, there is a three-cent piece. It is all the money I have in the world. Only get one cent's worth of matches. Do not spend but one of the other two cents. Bring me one cent, so that we shall not be entirely out of money." Said I, "You know, Mary, I have tried every way in my power to make this business succeed, but I cannot." With tears she said, "John, what in the world are we going to do?" I replied, "I have been powerfully convicted for weeks that the reason my business does not succeed is because the Lord's hand is against me for neglecting duty. It

is my duty to give myself wholly to preaching the truth." "But," said she, "if you go to preaching, how are we to be supported?" "Well," said I, "as soon as I decided to obey the call of duty, there came to me the assurance that the Lord is going to open our way. I don't know *how* it will be done, but the way will open." She retired to her room to weep. I saw no more of her for an hour, then she went out to make her little purchases. Before she returned, there was a rap at the door, — a stranger calling and wishing to know if Elder Loughborough lived there. On being assured that I was the man, he said, "I am Mr. —, from Middleport. I was recommended to you by Mr. Thomas Garbut, to purchase some of Arnold's patent sash locks." He left his order for \$80 worth, saying he would call the next day and get the locks, and settle for them. I had only to take his order to the manufactory one half mile from my door. My commission on all such sales was one third the gross receipts. So here was coming into my hands, in a few hours from the time I decided to do my duty, over \$26 with which to prepare to enter the field.

When my wife returned and handed me the one cent, I said, "While you were gone, the way was opened for me to go out and preach." With this I told her what had happened, and she went to her room again to weep; but they were different tears this time from those shed the previous hour. On receiving my money, I soon purchased necessities for the house and made preparations to enter the field.

This brought us to the month of December, when a general meeting was held in Rochester. On Sabbath-day of that meeting, Mrs. White had a vision, and among other things presented to her, she saw that I was correct in my decision to give myself to the work of the ministry (the preaching of the message), and that it was my duty to go on, and "tarry no longer." Prayer was offered that the Lord would further open my way. Hiram Edson, who lived some forty miles east of Rochester, had decided not to



attend the general meeting ; but on Sabbath morning, while engaged in family prayer, the impression came upon him, "You must go to Rochester ; you are needed there." He went to his barn, and prayed over the matter there ; and the conviction was still stronger to "*go to Rochester.*" At the close of the Sabbath, he took the cars for Rochester, arriving there after the evening meeting had closed. As soon as he met Elder White, he told his exercises of mind, and then said, "What do you want of me here at Rochester?" Elder White replied, "We want you to take Elder Loughborough, and with my horse and carriage take him over your field in Southwestern New York and Pennsylvania." To this he consented, and in a day or two we were off on our six weeks' trip.



## CHAPTER XVII.

### BY THEIR FRUITS YE SHALL KNOW THEM.

"He gave some, apostles ; and some, prophets ; and some, evangelists ; and some, pastors and teachers ; for the perfecting of the saints, for the work of the ministry ; for the edifying of the body of Christ : till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." — Eph. 4: 11-13.

WHEN the Saviour placed the gifts of his Spirit in the church, to accomplish, "as it pleased him," the work of the Lord until the perfect day should come, he did not leave his people to guess whether a manifestation was from heaven or from evil spirits, but he gave rules by which we might know whether the spirit was of God or not. Even in these last days, when, as predicted by the prophet Joel, the Lord should pour out his Spirit upon all flesh, and both sons and daughters should prophesy,<sup>1</sup> Paul says the people should not despise prophesyings, but should "prove all things," and "hold fast that which is good."<sup>2</sup>

How else can such manifestations be tested but by comparing them with the Scripture rules for discerning the work of God's Spirit? Everything that is above the comprehension of finite minds is not necessarily from God, for the Bible declares that in the last days Satan will work miracles, to deceive the world, that he may gather them to the battle of that great day of God Almighty.<sup>3</sup> It is then by a careful comparison of the manifestation with the Bible rules that a

<sup>1</sup> Joel 2: 28, 29.

<sup>2</sup> 1 Thess. 5: 20, 21.

<sup>3</sup> Rev. 16: 14.

true spiritual gift may be known. The same care is requisite in this, that men of the world use in detecting counterfeit money.

In the *Detroit Bank Note Reporter* of April, 1863, Mr. Preston gave five rules for detecting counterfeits, and declared that any person who would make a rigid inspection of every bill that came into his possession, comparing each with these rules, need never fear being deceived.

The Lord has given five very prominent rules in his word by which genuine manifestations of the Spirit of God may be distinguished from the working of Satan. These we will quote in their order. The rule we designate as No. 1 is found in Isaiah: "Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."<sup>4</sup> From this we learn that when the seal is being restored to God's law, in the time when the people are looking for the Lord to come, and when they are invited to consult with the spirits of the dead, all supernatural manifestations are to be tested by the word of God and the law of God, to see that they are all in harmony. A true manifestation of the Spirit of God may give advanced light on the word of God, and thus edify the church,<sup>5</sup> but it will never contradict the Scriptures.

Rule No. 2 is found in the Epistle of John: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit

<sup>4</sup> Isa. 8: 16-20.

<sup>5</sup> Eph. 4: 12.

that confesseth that Jesus Christ is come in the flesh is of God.”<sup>6</sup> From this rule we understand that a true revelation must exalt the Lord Jesus Christ as the only hope and salvation of men.

Rule No. 3 presents the characteristics of false prophets: “They are of the world: therefore speak they of the world, and the world heareth them.”<sup>6</sup> The world in this text is used in the sense of the worldly, carnal-minded person. The false spirit will speak in a way to gratify the carnal heart, while the true gift exalts the Lord Jesus as the only safe pattern to follow.

Rule No. 4 is one given by the Saviour himself as recorded by Matthew in these words: “Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.”<sup>7</sup> This rule we may denominate an infallible one, as our Saviour here shows that it is as impossible to get good results from the work of a false prophet as it is to get figs from a thistle. He says a corrupt tree *cannot* bring forth good fruit.

Rule No. 5 is a fact stated by both Paul and James, namely, that the ancient prophets be taken as an example: “Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.” “All these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.”<sup>8</sup> By looking at the course of the ancient prophets, both true and false, we find that the latter dealt largely in flatteries, while the

<sup>6</sup> 1 John 4: 1, 2, 5.

<sup>7</sup> Matt. 7: 15–20.

<sup>8</sup> James 5: 10; 1 Cor. 10: 11.

former fearlessly reprovéd sin. The following words of Jeremiah give an illustration of the course of false prophets: "Thus saith the Lord of hosts, Hearken not unto the words of the prophets that prophesy unto you; they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord. They say still unto them that despise me, The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you."<sup>9</sup> The most striking example of the works of a true prophet is that of Elijah. So faithful and courageous was he in administering reproof that Ahab accused him of troubling Israel. "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim."<sup>10</sup>

For thirty-eight years and over, have the manifestations of the gift of prophecy through Mrs. White been tested by these five rules, and in every particular they have met the specifications required of a true prophecy. The nature of Mrs. White's work is clearly seen in the statement of Elder J. N. Andrews. When speaking of her labors in the State of Maine, in the autumn of 1867, he says:—

"The testimony of Sister White, reproving wrongs in the case of many individuals that she had seen in vision, has been borne with great faithfulness, and with the most excellent effect. . . . I have had great opportunity to judge of the truthfulness of these testimonies by witnessing their faithful and exact delineations of character in a very large number of cases, presenting very widely dissimilar features. I have every reason to know that these things were almost entirely unknown to Sister White, and in some cases absolutely unknown only as given her by the Spirit of God. Yet a most perfect and exact representation of the faults, as well as the virtues, of many persons has thus been given, so that even those who know them best have said they could not so well have described them.

<sup>9</sup> Jer. 23:16, 17.

<sup>10</sup> 1 Kings 18:17, 18.

"But in the matter of plain and faithful dealing, without fear or favor, I desire to bear witness that there has been no lack. If base and evil motives were the controlling power in this work, flattering words would fill the place of searching testimonies and faithful reproofs. Others may feel glad that they are not connected with a people who regard these testimonies; but from the depths of my heart I thank God for these indispensable mercies toward the people who are seeking to prepare for translation."

That the hand of God may be more clearly seen in leading his people, we will continue the narration of facts.

In the month of May, 1853, I made my first visit to the State of Michigan, holding meetings at Tyrone, Jackson, Battle Creek, and Hastings. During the latter part of the same month, Elder White and his wife visited Michigan. It was the first time they had ever been west of Buffalo, N. Y. The last Sabbath in May, while I was at Hastings, they were at Tyrone, and at that place Mrs. White was shown in vision the different companies of Sabbath-keepers in the State, with warnings as to the influences that were liable to work against them. On June 2, in Jackson, she wrote eight pages of foolscap, stating some of the things which had been shown her. I returned to Jackson from Hastings on the evening of the same day, and met Elder and Mrs. White. She gave me a pencil copy of the vision she had written, on condition that I would furnish her a plain copy written with pen and ink. I was very glad to get this written vision, as there were some very important statements in it. Before me in a copy book is my own copy, made from the original a few days afterward.

Among other things shown, there was described the case of a woman who was trying to intrude herself among our people. She said this woman professed great holiness. Mrs. White had never met her, and had no knowledge of her except that which was imparted to her in this vision. She not only told the woman's mode of procedure, but also that when she should be reproved, she would put on a sanctionious look, and say, "The—Lord—knows—my—heart."

She said this woman was traveling about the country with a young man, while her own husband, an old man, was at home working to support them in their evil course. Mrs. White said that the Lord had shown her that "notwithstanding the woman's pretensions to holiness, she and the young man were guilty of violating the seventh commandment." With the written description of this case in my pocket, I waited with some anxiety to see how matters would turn.

We had meetings in Jackson, Battle Creek, Bedford, and Hastings, and then came to Vergennes, Kent Co., which proved to be the place where the woman lived. We arrived at the place where we were to tarry for the night, on June 11, a little before Sabbath. Our stopping place was the home of an Elder White who had formerly been a minister of the Christian denomination. As this was a newly settled country, preparations had been made for our meetings in a large barn, three miles farther on, and the woman seen in vision, as it proved, lived still two miles beyond the place of meeting.

As we alighted from the carriage, and had just been introduced to Mr. White and his family, Mrs. Ellen White turned to her husband, saying, "James, we have reached the church where the woman lives that I saw in the vision." He said, "Is that the woman?" "No," said Mrs. White, "but I saw this man and woman in connection with the case. This woman has no confidence in the woman's pretensions to holiness, but the man thinks she is all right." We then stepped out of the house under a large apple-tree, when some one said, "Brother Brigham is coming." Mrs. White looked up, while their wagon was still some ten rods off, and said, "Oh, I saw them also in connection with the case. None of that load have any confidence in the woman." Then another load drove up, and while they were still some rods away, she said, "That load is divided on the woman's case. Those on the front seat have no confidence in the woman. Those on the back seat think she

is all right." A third load came up, and she said of them, "They are all under the woman's influence." She then remarked, "This surely must be the church; for I have seen all of these in connection with the case. But there was another person I saw at the same time; I have not seen him yet. He had sandy complexion, with light hair and whiskers, and there was something peculiar about his eyes." Hesitating a little, she said, "Now what was that?" Just then some one announced, "Brother Pearsall is coming." "Oh," said she, "that is the man; he had spectacles on." When we came to speak to him, we found there was something indeed very peculiar about his eyes. Many years afterward (October, 1889) he told me in Battle Creek, as I was speaking to him of his wearing glasses at that time, when he was so young, he said his was not a case of far or near sightedness, in the ordinary sense, but his eyes had the peculiarity of not being mates, one being far-seeing, and the other near, and he had to have glasses made especially for him. So here was proof that Mrs. White had previously obtained a near view of this man before seeing him literally ten rods off. With her natural sight Mrs. White had never seen one of these persons, and only knew them as she had seen them in vision, at Tyrone, about three weeks before, and more than one hundred miles from Vergennes.

June 12, at 10:30 A. M., we assembled in the barn for meeting. Mrs. White sat at the left end of the rostrum, I sat next to her, Elder Cornell sat next to me, and Elder White was at the right of the rostrum, speaking. After he had been talking about fifteen minutes, an old man and a young man came in together, and sat down on the front seat next the rostrum. They were accompanied by a tall, slim, dark-complexioned woman, who took her seat near the door. After a short discourse by Elder White, Mrs. White arose and introduced her remarks by speaking of the care ministers should have that they mar not the work



committed to them, using the text, "Be ye clean that bear the vessels of the Lord." She said it was not God's order to call a woman to travel about the country with any other man than her husband. Finally she plainly said, "That woman who sat down a short time since near the door claims that God has called her to preach. She is traveling with this young man who just sat down in front of the desk, while this old man, her husband—God pity him!—is toiling at home to earn means which they are using to carry on their iniquity. She professes to be very holy,—to be sanctified,—but, with all her pretense to holiness, God has shown me that she and this young man are guilty of violating the seventh commandment."

All there present knew that Mrs. White had never before seen these individuals until they came into the barn. Picking them out and delineating their character in the manner she did, had its influence upon the minds of those present, and increased their confidence and confirmed their faith in the visions. As Mrs. White bore her testimony, there was an anxious looking toward Mrs. Alcott, the woman reproved, to see how she took it, and what she was going to do and say. Had she been innocent of the charge made against her, it would naturally be expected of her to rise up and deny the whole thing. If guilty, and grossly corrupt, she might be none too good to deny it all, even though she knew it to be true. Instead of this, she did just what the testimony said she would do when reproved. She slowly rose to her feet, while every eye was fixed upon her, and putting on a sanctimonious look, slowly said, "The—Lord—knows—my—heart," and sat down without uttering another word. She had said just what the testimony said she would say, and said it in the same manner. True, God knew their hearts, and they knew themselves to be guilty of the charge; for afterward the young man said to Mr. Gardner, a resident of the same place, who closely questioned him concerning the matter,

"Mr Gardner, what Mrs. White said about us was too true." And the woman, after telling Mrs. Wilson, at Greenville, in 1862, that she "would not dare to say a word against Sister White lest she should be found fighting against God," admitted that what was "shown about her and the young man was true."

The following testimony upon this case is to the point:—

"About the year 1862 Mr. Pease, the young man who had traveled with Mrs. Alcott, visited Vergennes, calling on different ones of former acquaintance. Among the number was a Sister Kenney. Being a woman quite out-spoken, she asked him if the vision of Mrs. White concerning him and Mrs. Alcott was true. He made this answer: 'Aunt Louise, I have nothing to say. I would not want to be found fighting against God.' This, Sister Kenney told me." Signed, "E. Van Deusen, Battle Creek, Mich., Dec. 4, 1891."

Just previous to the meeting in Vergennes, a meeting was held in Jackson, in the house of Mr. Palmer, and all the church came together. At this time a lack of harmony existed in the church; a portion of the members were cherishing bitter feelings against Mrs.—, who in an unguarded moment had spoken unadvisedly against an unconverted neighbor from whom she had endured many irritating annoyances. The strongest accusations and protestations against her came from H. S. Case and C. P. Russel, who pressed her hard to confess that she had made use of a word which she positively denied having used. But as she refused to disclose the word she did speak, much earnestness was manifested on both sides, and a sore trial developed, in which a woman was made an "offender for a word."

To the Christian, divisions and dissensions are always distressing, especially when existing among brethren; and on this occasion they were none the less so. The condition of this little company was taken to the Healer of all animosities, and while in prayer, Mrs. White was taken off in vision. While in this state, Mr. Case and Mr. Russel come forward and examined her, and found, as others before them had,

that she did not breathe, and that she knew nothing of what was transpiring around her. Her eyes being open and uplifted toward heaven, Case put his finger into her eye, to see if there would be any flinching or any resistance, and then expressed himself as perfectly satisfied that the vision was something beyond her control. After coming out of the vision, Mrs. White related what she saw concerning Mrs. —. She spoke of the spirit she had manifested on the occasion referred to, saying that it was wrong, and that it was not right to have such a spirit, even against our enemies. Having gone thus far, she said, "There was more that was shown me in this case, but it is not now distinctly before my mind." After she sat down, Mr. Case and Mr. Russel, arose and each said it must now be evident to all that this vision was of God. As for themselves, they were perfectly satisfied, and could never again doubt the visions. Then in an unfeeling manner they addressed Mrs. —, calling upon her to confess, *confess*. As she did not confess what they wanted her to, their indignation against her was great. At this point the meeting closed for that day.

On June 4 (Sabbath), we met again at the house of Mr. P., when Mrs. White again bore testimony. On the previous evening, as we were engaged in family worship at the house of Cyrenius Smith, Mrs. White had been taken off in vision and again shown the whole case. This Sabbath day she related this vision, delineating the character of Mr. Case and Mr. Russel, and reproving them for their unchristian course toward Mrs. —. She told them that although they had made such a great trial over the word Mrs. — had spoken, the Lord had shown her in vision that the word was never spoken by her; that it was another word that sounded somewhat like it. Then for the first time since the trial began Mrs. — confessed the words she did use, and the wrong feelings and wrong spirit she had manifested, and as far as she was concerned, the breach was healed. But with Mr. Case and Mr. Russel it was far

different. They complained bitterly of the reproof that had been given to them. The very spirit manifested in resisting the reproof was, however, of just the character that the testimony described, and so the more they talked, the clearer was the spirit possessed by them revealed to others. These two men, who only the day before claimed to have such abundant evidence of the truthfulness of the visions that they could never doubt again, were now ready to give it all up, simply because their own sins had been set in order before them.

Their opposition strengthened and increased until, in a few weeks, after getting other disaffected spirits to join them, they began the publication of a sheet called the *Messenger of Truth*. The mission of this sheet and its conductors seemed to be to tear down and defame instead of to build up. Many falsehoods were inserted in its pages, which annoyed us in our work in the message; and as it was our first experience with such an open attack, we thought it our duty to refute their slanderous statements. Doing this occupied time that should have been spent in advancing the truth committed to our trust, and suited well the purposes of Satan, who was undoubtedly the instigator of this opposition. And thus the state of affairs continued until the evening of June 20, 1855, when Elder White and his wife, Elder Cottrell, and myself had just closed a meeting in Oswego, N. Y. We had been annoyed in our meeting by one Lillis, who came in and circulated those slanderous documents among the people. The question again as to our duty in this matter came up. All previous efforts at answering their falsehoods only resulted in their manufacturing more.

At a prayer-meeting held that evening at the house of John Place, in the city of Oswego, Mrs. White was given a vision in which she was shown that if we would keep at our work, preaching the truth regardless of any such people as the "Messenger Party," they would yet go to war among themselves, and soon our members would be doubled. Be-

lieving this testimony to be from the Lord, we began at once to act in harmony with it. The cause of truth advanced rapidly, while the "Messenger Party" got into trouble among themselves. In a brief space of time the other party were scattered, many of their leaders having given up the Sabbath. Their paper soon ceased for lack of support, and he who had acted, for a time, as editor, turned his attention to teaching school; but not having learned first to govern himself, he failed utterly in governing his pupils. In attempting to correct one of the lads in his school, he drew a revolver, which snapped, but failed to fire. To escape lynching, he was obliged to flee in the night to Canada. At this time there existed a greater state of harmony and unity among our people than ever before; and as efforts were made to push out with the message, the way opened in every direction.

The meeting in Jackson referred to above was a very important one, not only for the cause in Michigan, but on account of decisions there made which related to the entire Western field. It was there decided that Elder Cornell and myself should take a trip through the States of Illinois, Wisconsin, and Indiana, holding meetings at various points where there were scattered brethren. The expenses of this trip were met by the brethren at Jackson. After this meeting, we accompanied Elder White and his wife to their meeting in Vergennes, as before stated. At that place we parted, they returning to Sylvan, Mich., to hold a meeting, proceeding from there to Rochester, N. Y., while we went with horse and carriage down the Grand River to Grand Haven, there taking passage on the steamer across Lake Michigan to Chicago.

From Chicago we drove across the prairie to Alden, Mc Henry Co., where we held meetings several days. From Alden we went to Beloit and Janesville, Wis., and from there to Madison and then to Koskonong, where there was a small company of Sabbath-keepers. With this company we spent

a few days holding meetings, and then went on to Packwaukee, Marquette Co., where Elder J. H. Waggoner, who had embraced the truth nine months before, resided, and whom we were anxious to see. Although we failed in finding him, as he was in another part of the State holding a series of meetings, we met Elder T. M. Steward, who had also lately embraced the truth. He kindly consented to go with us in search of Elder Waggoner, whom we found so afflicted with granulated eyelids that he was obliged to close his meetings. From the latter place we all went to Metomen, near the residence of Elder Stephenson. He and Elder D. P. Hall had just begun the observance of the Sabbath under the labors of Elder Waggoner. It was thought that these brethren, with their friends, could be benefited by a few days' meetings. They were accordingly held, and as a result, several persons began to keep the Sabbath. To give further particulars of this trip would weary the reader; suffice it to say that Elders Waggoner, Stephenson, and Hall accompanied us to places farther south; and that during this three months of labor we sought the Lord earnestly, and his blessing was with us at every place; and that when Elder Cornell and myself returned to Michigan, the last of September, we were greatly encouraged by our trip through the West.

From Michigan I returned to Rochester, N. Y., holding meetings on the way at Olcott, Niagara Co., and at Clarkson, Monroe Co. At each of these places a goodly number embraced the truth. After spending a few weeks in Rochester, I went, the first of November, into the State of Ohio, expecting to spend four weeks there; but such was the interest awakened in Huron and Seneca counties that I could not get away from the State until May, 1854.

In all parts of the field, notwithstanding the warfare of the "Messenger Party," the work advanced rapidly. The first three volumes of the *Review*, and the books were issued gratuitously, and given to any one who would read them. As the expense of publishing was met by donations

from the brethren, the receipts were accurately reported in each number of the paper, and occasionally the state of the finances was given. As a sample of these statements, we quote as follows from No. 7, "\$30 in advance on the *Review*;" from No. 21, "Each number costs \$55;" from No. 25, "\$118.91 behind on the *Review*. No paper next week."

With the opening of Volume IV, however, appeared a slight semblance of a price for the publications, in these words: "To those wishing to pay, \$1 for a volume of twenty-six numbers." With the issuing of the sixth number of this volume, the *Review* began to be published as a weekly, and from that date, August 4, its influence greatly increased. It was in the columns of this volume that a treatise on the evidences of our faith was published, which was afterward put into pamphlet form and sold at ten cents per copy, being the first book upon which a price was fixed. It was that most excellent pamphlet, "The Signs of the Times," written by Elder James White, which, under God, has been the means of converting scores, if not hundreds, to the truth. The first article appeared August 11, 1853, in No. 7 of the *Review*.

In connection with the writing of this pamphlet, so well known to the Seventh-day Adventists of that time, an interesting incident occurred, which it may be well to notice. At the time of our meeting at Bedford, Mich., June 8, after the opening services of the first meeting, Elder White, who was in feeble health at that time, arose to speak. As he read his text, 2 Thess. 2:7-12, the subject all opened before me; and although I had never spoken from the text, the thought of how I should handle it were I to speak upon it, passed rapidly through my mind. After the reading, there was a pause, and on looking up to learn the cause, I saw Elder White holding onto the desk with both hands, with a face of deathly paleness. He turned to me saying, "I am faint, Brother Loughborough; will you take my

place?" I entered the desk, read the text again, and took it up in the same manner that my mind had been impressed. I had good freedom in speaking. Mrs. White followed with a powerful exhortation which melted to tears all who were in the house. In the meantime Elder White had gone to the home of Mr. Brooks, which was near by, laid down and slept soundly for an hour. When he awoke, he was so much refreshed that he felt like a new man. When we came in from the meeting, he was writing the headings of the different parts of the pamphlet, texts, proofs, etc., that he should use. The Lord was leading him out to write, and he was happy in God. As he told us of the exercises of his mind, and how the Lord was blessing him, his face shone with the light of God's Spirit. And thus was this pamphlet, both in its inception and preparation, indited by the Lord, and none need marvel at the power which accompanied the reading of it.

During the last six months of 1853, the number of believers in the third angel's message increased greatly — too rapidly for a healthy growth, as it afterward proved. In some respects it could be well compared with the parable of the net,<sup>11</sup> in which both good and bad fish were caught. It was during this time that some pretended believers entered the ranks, who were disloyal, fitly represented by the bad fish; but as the "Messenger Party" was ever ready to receive such, they soon passed over to them, leaving the cause of present truth far better without them than with them in their unconverted state.

Up to this date, Seventh-day Adventists were without a formal organization of any kind, not even having a church organization. Any person who had moral courage to accept the truth and obey it under the outside pressure of opposition which then existed, was considered honest and worthy of Christian love and fellowship. There came a time in the days of the apostles when it became necessary to "set in

<sup>11</sup> Matt. 13:47, 48.



order the things that were wanting." <sup>12</sup> About 65 A. D. Titus was authorized to "ordain elders in every city" where there were believers, and Timothy received quite full instructions on the subject. <sup>13</sup>

Elder James White wrote four well-prepared articles upon the subject of gospel order, the first of which appeared in No. 22 of Vol. IV of the *Review*, Dec. 6, 1853. In speaking of the situation of Adventists up to that time, in a note in "Supplement to Experience and Views," page 12, he says :—

"After the time passed, there was great confusion, and the majority were opposed to any organization, holding that it was inconsistent with the perfect liberty of the gospel! Mrs. White was always opposed to every form of fanaticism, and early announced that some form of organization was necessary to prevent and correct confusion. Few at the present time can appreciate the firmness which was then required to maintain her position against the prevailing anarchy." The union which has existed among Seventh-day Adventists has been greatly fostered and maintained by her timely warnings and instructions.

The following from George Storrs, written in 1844, will show what was taught concerning organization to those who had separated themselves from the churches under the Advent proclamation :—

"Take care that you do not seek to organize another church. No church can be organized by man's invention but what it becomes Babylon *the moment it is organized*. The Lord organized his own church by the strong bonds of love. Stronger than that cannot be made; and when such bonds will not hold together the professed followers of Christ, they cease to be his followers, and drop off from the body as a matter of course" <sup>14</sup>

<sup>12</sup> Titus 1: 5-9.

<sup>13</sup> 1 Tim. 3.

<sup>14</sup> *Midnight Cry*, Feb. 15, 1844.

## CHAPTER XVIII.

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### THE TRIAL OF FAITH.—THE WORK ADVANCING.

"THE trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."—1 Peter 1:7.

THE period of time covering the publication of Volumes V and VI of the *Review*, or in other words, from January, 1854, to June 26, 1855, was that of peculiar trial to the believers in the third angel's message, as it was the time of the fiercest opposition of the "Messenger Party." Of this scandalous sheet, its work, and its results, there was published in the *Review* (Vol. VI, No. 13, Nov. 7, 1854), a statement which was signed by the publishing committee, then consisting of J. N. Andrews, R. F. Cottrell, and Uriah Smith, and read as follows:—

"From what we have seen, we judge that no effort is spared on the part of these persons in getting up and circulating all kinds of scandalous and contemptible stories, with the sole object of blackening the character of those against whom their assaults are made. To engage in such a controversy would be to leave the work of God, and come down to the same level with those who are engaged in this attack.

"The contemptible course which these persons have pursued evinces that there is nothing to which they will not stoop; and that they are never likely to be out of scandal with which to assail those who have incurred their displeasure.

"Moreover the character of the sheet which publishes to the world the folly and malice of its conductors is its own sufficient refutation. Those who are able to relish such food as its columns furnish, can have little taste for the word of God and the powers of the world to come. None who love or make a lie can injure the cause of God by separating themselves from it."

In No. 19 of the same volume, published Dec. 26, 1854, the editor said :—

“We are cheered with the accounts from different parts of the field of the prosperity of the cause. There never has been such strong union as seems to exist with the remnant at the present time, and there seems to be a general waking up to the work of God. The late scourge to which some refer in this number will prove one of the greatest blessings to the cause. It will put the people of God on their guard in their future course, and free them from some who have been a burden to the cause, and whom they could not reform.”

While that rebellious movement separated from us some professed laborers who had always been murmurers and fault-finders, their number was more than made up by substantial and godly men, who came to stay, and to be burden-bearers in the cause of God. Of this class there were six new laborers who joined our ranks during that period, among whom were Stephen N. Haskell, Isaac Sanborn, and Jesse Dorcas.

During this same period more new pamphlets were added to the growing library of Adventist publications. The custom was followed in those days, of publishing the new tracts and pamphlets in the columns of the *Review*, and then making the matter up into pamphlet pages. The new pamphlets began, in their order, to appear in the *Review* as follows : during 1854, “The Two-Horned Beast,” by J. N. Loughborough, 52 pages, March ; “The Law of God,” by J. H. Waggoner, 132 pages, July (of which work 6000 copies were printed) ; “The Atonement,” 196 pages, August 22 ; “Man not Immortal,” 148 pages, August 29 ; and in 1855, “The Three Angels of Revelation Fourteen,” 148 pages, by J. N. Andrews, January 23 ; “The Four Monarchies of Daniel,” 84 pages, by James White, October 31.

At the end of Vol. VI, June 26, 1855, one could get the *Review* and the *Instructor* for one year, besides a complete set of all the pamphlets, tracts, and a hymn book,

such as was then used,—twenty-six pamphlets and tracts all told, for the sum of \$3. The established price of the *Review*, weekly, was \$1, and the *Instructor*, monthly, 25 cents.

In No. 12, Vol. VI, October 31, 1854, the first call was made for a tract fund to enable the office to furnish ministers with tracts for free distribution in connection with their labors. In that number was receipted \$21.50 as donated to this fund. So encouraging were the responses to this call that in the issue of Dec. 26, 1854, No. 19, it was decided to raise this fund to \$500, in order that new tracts might be published. It was also decided to raise a fund of \$500 as a relief fund for the office of publication, thus liberating some of the means tied up in books, that the *Review* might be published regularly each week, instead of skipping a week occasionally for lack of funds.

It was during this period that J. P. Kellogg, of Tyrone, and Henry Lyon, who lived near Plymouth, sold their farms, each worth about \$3500, for the sole purpose of having means to use in advancing the work; and thus did two more Michigan brethren step forward at an opportune time, with ready means and willing hearts to lift where help was most needed. The former engaged in the manufacture of brooms in Jackson, Mich., while the latter moved to Battle Creek, and labored at the carpenter's trade to sustain his family.

It was about this time that aggressive moves were made in our mode of labor, as will soon be seen. As a result of holding meetings in Ohio during the winter, and until May 8, 1854, in various school-houses near Milan, at Green Springs, Clarksfield, etc., the number of Sabbath-keepers in that State was more than doubled. May 5 to 7, Elder White and his wife met with us at Milan, where we had the first conference of Sabbath-keepers in that State. Between thirty and forty of our people were assembled; and although there was no formal organization, as at present, there was

much counseling as to the future of the work in that field ; and the meeting itself was a source of encouragement to the believers in Ohio.

On the 8th of May, in company with Elder White and his wife, we journeyed to Michigan. Taking the boat at Sandusky on the evening of the same day, we arrived in Detroit on the evening of the 9th, and in a few hours came by train to Jackson ; here we spent three days with our people, afterward going to Sylvan, Washtenaw Co., where we met Elders Cornell, Frisbie, and Cranson, holding a three days' meeting. On the evening of the 13th, at the house of Mr. Glover, Mrs. White was shown in vision many things relative to the work in the West, and among others that it was important that she and Elder White visit Wisconsin. The 16th and 17th we all spent in Jackson, and on the 18th and 19th we went by wagons to Locke, Ingham Co. May 20 and 21 we held meetings in a school-house where such a crowd of people came together that two school-houses of that size would not have held them ; so the speaker stood in an open window, and spoke to those in the house and to a larger audience seated in their carriages and on the grass.

The sight of this large assembly led to conversation the next day, while traveling from Locke to Sylvan, as to the propriety of holding tent-meetings. Elder White suggested that by another year we might venture the use of a tent for holding meetings. Elder Cornell inquired, "Why not have one at once?" The more the subject was considered, the more our minds were impressed with the importance of immediate action in the matter. The decision, however, was delayed until it could be learned how the brethren at Sylvan and Jackson regarded the subject. On arriving at Brother C. S. Glover's about noon on the 22nd, Elder White stated to him what we had thought of doing. He at once asked what the tent would cost. On being informed that about \$200 would probably deliver it in Jackson, all ready for meetings, he

took out \$35, and handing it to Elder White, said, "There is what I think of it. I will venture that much on it." Before night we were at Jackson, and saw Brethren Smith, Palmer, and J. P. Kellogg. Each of these expressed his opinion respecting the tent in the same manner as had Brother Glover, with the exception of Brother Kellogg, who proposed to lend us all that was lacking to purchase it, and wait until the brethren in the State were disposed to make it up. Having met with such favorable responses from our brethren, we wanted a double assurance that the enterprise was right, and this we had. Near sunset of that day Elders White, Cornell, and myself retired to a grove near Cyrenius Smith's, in West Jackson, and there laid the matter before the Lord in earnest prayer. When we arose from our knees, we all felt fully satisfied that purchasing a tent would be a move in the right direction. At noon of May 23, 1854, Elder Cornell started for Rochester, N. Y., to purchase of E. C. Williams the first meeting tent ever used by Seventh-day Adventists.

The same evening was the time fixed upon for Elder White and his wife to start on their trip to Wisconsin. After seeing Elder Cornell on the train, we spent the afternoon at the house of D. R. Palmer, only a short distance from the station. Several times in the afternoon Elder White spoke saying, "I feel strangely in regard to starting on this trip; but, Ellen, we have an appointment out, and we must go. If I had not an appointment, I should not go to-night." As night came on, near the time of the arrival of the train, we had a season of prayer. All seemed led out to pray for the safety of Elder White and his wife on this journey. As we arose, Elder White expressed his faith that the Lord would have a care for them and keep them. At eight o'clock I went with them to the train to assist in securing seats and adjusting their parcels. We went into one car with high-back seats, called in those days a "sleeping car." Mrs. White said, "James, I can't

stay in this car, I must get out of here." I helped them in getting a seat in the middle of the next car. Mrs. White sat down with her parcels in her lap, but said, "I don't feel at home on this train." The bell rang, and bidding them a hasty "good by," I soon left for Cyrenius Smith's, to tarry for the night.

About ten o'clock we were all much surprised to hear Elder White, whom we supposed was well on the way toward Chicago, knocking for admittance. He said the train had run off the track three miles west of Jackson; that most of the train, with the engine, was a total wreck; but while a number had been killed, he and Mrs. White had escaped uninjured. He soon secured a horse and carriage, and in company with Abram Dodge, went for Mrs. White, whom the Elder had, previous to returning to Jackson, carried some distance in his arms, over a wet, marshy tract of land and across a small stream of water, to a place of safety, away from the scene of disaster. Early the next morning I went with Mr. Dodge to view the wreck. At a point where the road crosses the track obliquely, an ox had lain down to rest directly on the track. The engine had no cow-catcher, and so on striking the animal it was thrown from the track to the left. At the first shock of the engine's striking the ground, the baggage car, containing Elder White's trunk of books, jumped entirely clear from the track and was uninjured; at the same time the passenger car in the rear of the train was uncoupled from the rest of the train without human aid, and quietly stopped upon the track. The engine and tender ran on the ground off the track some six or eight rods, when the engine struck an oak stump some three feet in diameter. The force of the engine was such that it was turned over bottom side up, and the back end with the tender swung round across the track. The main body of the train, going with its full force, struck this wreck of the engine, thus producing a second shock. The first car that struck the engine was an

express car, which was crushed into kindling wood. It, with its contents, was a mass of rubbish piled upon and around the tender. The next was a second-class car, containing eighteen passengers, of whom one was killed and all the rest were more or less injured. This car was split in two by the sleeping car's running through it. The fore part of the sleeper was broken in pieces, and the seat in which Mrs. White did not feel free to stay was completely crushed.

As we viewed the wreck, and then the car in which Elder White and his wife were riding at the time of the accident, standing quietly by itself, some fifteen rods away from the wreck, we felt to say in our hearts, God heard prayer, and who knows but he sent his angel to uncouple that car, that his servants might escape unharmed? More especially did this thought impress our minds when the brakeman said that he did not uncouple it, and furthermore, that no one was on the platform when it occurred, and that it was a mystery to himself and all the train-men how it was done; and what was still more mysterious to them, the link and bolt were both unbroken, and the bolt with its chain was lying on the platform of the wrecked car as though placed there by a careful hand. By the evening of the 24th the track was so far cleared of the rubbish that the trains ran as usual, and Elder and Mrs. White again entered the cars and made a safe passage to their appointment in Wisconsin.

Elder Cornell returned from Rochester, N. Y., to Battle Creek, Mich., June 8, with a sixty-foot circular tent, which was soon erected on a point of ground on the southeast corner of Tompkins and Van Buren streets, opposite the lot where the "Union Home" now stands. Here, June 10, the writer opened the first tent-meetings in the State of Michigan, with a discourse on the second chapter of Daniel. This meeting continued only two days. Elder White and his wife returned from Wisconsin in time to join us in our second tent-meeting, which was held at Grand Rapids, June



16-18. On the evening of June 18, at the house of Mr. Fitch, Mrs. White was given a vision which was full of instruction, reproof, and counsel for the church present, and also contained words of encouragement as to the success of the tent enterprise.

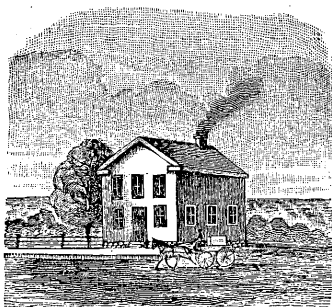
The brethren in the State of Vermont soon followed the example of Michigan in purchasing a sixty-foot tent, which was first erected at Waitsfield, July 11, 1854. Elder White was with them in this meeting. At that time holding meetings in a tent was a novelty, and wherever the tents were pitched, crowds of people came out to hear.

In the spring of 1855 a tent was purchased for the State of New York. Elder Cottrell and the writer were with it during the summer following, and the first meeting was held at Mill Grove, June 2 and 3. In the month of March, of the same year, Elders Stephenson and Hall visited Rochester. Elder White was so anxious for the prosperity of the work in Wisconsin that he borrowed money with which to buy a tent for that State, agreeing to wait for the pay until the brethren there could raise it by donations.

In the month of April, 1855, Elder White and his wife again visited Michigan, and held meetings at several places. On the 28th and 29th of the same month, a conference convened at Battle Creek, during which it was voted by the brethren in Michigan to invite Elder White to move the *Review* office from Rochester to Battle Creek. Dan Palmer, Cyrenius Smith, J. P. Kellogg, and Henry Lyon agreed to furnish \$300 each, without interest, making the sum of \$1200, to purchase a lot and erect a publishing office. Accordingly they secured the lot on the southeast corner of West Main and Washington Sts., and erected thereon a two-story wooden building, 20×30 feet in size, with twenty-foot posts. The same building is now the carpenter shop of Ashley and Bucht, and is located at the northeast corner of Kalamazoo and Washington Sts.

During the same season the first Seventh-day Adventist meeting-house was erected in Battle Creek, 18×24 feet in size. This plain building, boarded up and down, and battened, is now the kitchen of a residence standing on the northwest corner of Van Buren and Cass Streets.

The first number of the *Review* published in Battle Creek, in an office owned by Seventh-day Adventists, was Vol. VII, No. 10, Dec. 4, 1855, with Henry Lyon, Cyrenius Smith, and D. R. Palmer as publishing committee; Uriah



First Office Building in Battle Creek.

Smith as resident editor; J. N. Andrews, James White, J. H. Waggoner, R. F. Cottrell, and Stephen Pierce as corresponding editors. The price of the paper was established at \$1 per volume of twenty-six numbers; but donations were solicited to send the paper free to the worthy poor. From this time on, Elders Waggoner and

Cottrell were almost constant contributors to the columns of the *Review*.

The period we now consider, from July, 1855, to the close of Volume VIII, October, 1856, was one well calculated to test the stability of the cause. Notwithstanding several new laborers had espoused the cause, among whom is the name of R. J. Lawrence, the departure of others from the faith was a severe trial.

Elders Stephenson and Hall, who we hoped would so devote their talent as to be successful laborers, during the summer of 1855 began a warfare against the third angel's message, by endeavoring to stir up a rebellion in Wisconsin. At first they claimed to have a good understanding of the character of the "Messenger Party," and at the conference in Jackson, Mich., April, 1855, said they "were now prepared to go home and help their brethren in Wisconsin to

unite their influence more fully with the *Review*." This, with the statement made by Elder Stephenson in the *Review*, Vol. VI, No. 25, "My sympathies are all with the *Review*; it is that paper with me, or none," put our people off their guard. It was well known by the leading brethren that they had desired to try all other points of our faith by their "Age-to-Come" doctrine, and were quite anxious that Seventh-day Adventists should be taught the doctrine of probation after Christ's second coming; but after such protestations as the above, it was supposed they meant what they said, and were now to return to Wisconsin with the new tent to push on the cause of the third angel's message. But instead of doing so, they used this very means to poison the minds of the Adventists in that State against the conductors of the *Review*; and at the Wisconsin conferences held at the close of the tent season, at Eldorado and Koskonong, Oct. 5 and 12, 1855, they denounced the *Review* by vote as sectarian, and resolved to withdraw their support. The withdrawal of support was mainly on the part of some of the disaffected ones who ordered the *Review*, which they had been receiving *free*, discontinued. The stoppage of paying subscribers from that source failed to produce a ripple in the office funds.

Nov. 20, 1855, Mrs. White was given a view of their course, and its final outcome. She said to them, "Think ye, feeble man, that ye can stay the work of God? Feeble man, one touch of his finger can lay thee prostrate. He will suffer thee but a little while."

Our opponents have said that here was a vision which declared that these men were soon to die, and as they lived for several years, the vision has not been fulfilled. There is nothing in the vision about their dying. They were shown in the capacity of men seeking to stay the work of the third angel's message. While they were informed how easy a thing it would be for God to stop them, it is added, "He will suffer thee but a little while." What did they do?—

Instead of succeeding in their warfare, as they had expected, they seemed to be left to grope their way in darkness. They very soon began to write for the *Messenger*, and associated themselves with that very company whom they said they would never join. In a few more weeks they entirely gave up the Sabbath, and turned to oppose it. They had hoped to form an "Age-to-Come" party, with themselves as leaders. Instead of succeeding in this, by joining the "Messenger Party" they cut off their influence from our people, who knew the character of that company; and by giving up the Sabbath, they entirely lost their hold upon our people. Thus by their own course they completely defeated what they were first designing to do. Our people said, "Indeed, God has 'suffered them but a little while.'"

As to the outcome of these two men it may be well to give some statements respecting their sad fate, that were made by their own brethren, "Age-to-Come" believers, with whom they were associated after leaving the Sabbath. About twenty-five years ago Mr. Hall became somewhat demented (occasioned by softening of the brain), the cause of this condition being the loss of quite an amount of property by fraud on the part of others. He labored for a time under the delusion that if he should go out-of-doors he would flatten out, or down to the earth. He is still living, but has periodical spells of insanity, being worse about once in seven years. The token that his derangement is coming on is a movement to go into business transactions on a gigantic scale. He is harmless, but, of course, for these long years has been entirely unfitted for ministerial work in any capacity.<sup>1</sup> Elder Stephenson has been dead about five years. For several years before his death he was of unsound mind (insane), though not dangerous to others. Before becom-

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<sup>1</sup> These facts last noted were stated by his family to Brother Frederickson, of Dakota, in April, 1892.

ing thus, under the liberty which he supposed he had with the no-law theory that he had espoused, he left his own wife, a woman against whom no stain of virtue was claimed (he could only get a divorce by employing a dishonest lawyer), and married another woman much younger than his former wife. This act was such a flagrant violation of morality that his own "Age-to-Come" brethren discountenanced his course, and would not permit him to preach for them any more. Their own statements respecting the last days of these men express the deepest pity; yet they are the unvarnished facts, which they give without malice or prejudice. With this we leave our readers to draw their own conclusion with reference to the physical application of the testimony.

While the men mentioned above were seeking to wage warfare against Sabbath-keepers, and were leaving the ranks, five loyal laborers came into the truth, among whom were Elders A. C. and D. T. Bourdeau.

In the *Review* of December 18, 1855, the publishing committee made a statement which, to the present workers in the office, may sound strange. It reads thus: "We do not see why those who labor in the office should not receive a reasonable compensation for their services. The editor only receives one half what he could get elsewhere." It may be well to mention that common wages then were not one half what they are at the present time, and that half pay then was not more than one third or one fourth what the office pays for similar labor now.

One can form some idea of how the cause endured the strain of the Wisconsin apostasy and departure of designing men, by reading the following lines from the editor of the *Review*. In closing Volume VII, March 27, 1856, he says, "There has been an increase of brethren from its commencement, and more especially of late a rising spirituality in all parts of the field, and a corresponding zeal in discharging

the duties incumbent upon the people of God, in view of the fact that the last message of mercy is now going forth."

With the beginning of Volume VIII of the *Review*, May 29, 1856, Henry Lyon requested a release from the publishing committee. This being granted, the vacancy was filled by the election of J. P. Kellogg.

The tents were used during the summer of 1856, not only in Wisconsin, but in Michigan, New England, and in the State of New York. In the latter State, Elders Ingraham and R. F. Cottrell accompanied the writer. This mode of labor, as well as that of the other ministers, resulted in bringing many to the faith. In the States of New York and Pennsylvania, funds were not furnished very abundantly for tent work, therefore during haying and harvesting we worked in the field four and one half days each week, for which we received \$1 per day, holding tent-meetings over Sabbath and first-day of each week. In the fall, a settlement for our time with the tent was made, which was the first time that any of us had ever received a definite sum for our labors. Including what we had earned with the labor of our hands, Elder Ingraham and myself received enough to make up the sum of \$4 per week, while Elder Cottrell was paid \$3 per week for acting as tent-master and speaking occasionally.

In November of the same year, being somewhat discouraged as to finances, I moved to Waukon, Iowa, thinking to secure a cheap home in that section, and labor to sustain my family, partially, at least, and speak as I had opportunity. I believed as firmly as ever all points of the faith, and had the fullest confidence in all agencies connected with the work.

In the fall of 1856, light was received upon the subject of the seven churches, as applicable to the seven stages of the gospel church. The Laodicean message began to be proclaimed among our people, and new life and energy were

imparted to the work. In closing up Vol. VIII, Oct. 30, 1856, the editor made the following statement: "We shall enter upon Volume IX with courage, not only because our brethren have been steadily increasing, and we commence with more subscribers than we had at the beginning of Volume VIII, but because we believe that in view of truths recently developed, a new era is opening before us."



## CHAPTER XIX.

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### STEAM POWER-PRESS AND OTHER TOKENS OF ADVANCEMENT.

"CONSIDER now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, consider it. Is the seed yet in the barn? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree, hath not brought forth: from this day will I bless you." — Haggai 2 : 18, 19.

THE sure and steady advancement of the third angel's message from its first inception may well be compared with the prosperity that attended Zerubbabel from the day he laid the foundation stone of the temple.

In this chapter, attention is called to a period covered by the publication of four volumes of the *Review*, Volumes IX to XII, or from Nov. 6, 1856, to Nov. 18, 1858. During this period there was much done to extend the borders of the work, and new facilities were introduced to aid in publishing the truth. While two or three disaffected laborers dropped out of the ranks, nine new ones who had accepted the truth came in to take their places. Among this number were C. O. Taylor, J. L. Edgar, and M. B. Czechowski, who was afterward the instrument of introducing the third angel's message into Switzerland.

In "Testimony for the Church," No. 3, is published a testimony which was given in 1855 to parties moving from the East to the West, telling them that they should not get large worldly possessions, but should go west to "do good to souls, live out their faith, and tell to all around



them that this world is not their home." In a testimony given Dec. 9, 1856, many of these same parties were told that they had gone entirely contrary to God's teaching, had purchased largely, and instead of saying, by their works, to those around them that they were seeking a better country, they had plainly declared that here was their home and treasure. These same persons were told that "God would not be trifled with;" that if they "persisted in this course of selfishness, his hand would be against what they possessed, to scatter it." One person so addressed made no effort to carry out the instruction given, and within about three years his estate was all scattered, and neither himself nor one of his family was living. Another person who took hold to save something out of the \$10,000 estate, one who had himself accumulated a few thousands by economy and judicious dealing, found his financial skill in this direction failing, as his efforts to save this property only "made wings" for it to "fly away." Not only did that go, but he was in danger of losing with it the substance which he had lawfully gained. Thus was the hand of God manifested in "scattering" what had been covetously withheld. In this we see another striking fulfillment of a prediction made through the gift placed in the remnant church.

In the latter part of December, 1856, Elder White and his wife, and Elders Hart and Everts went with horses and a sleigh about two hundred miles, from Illinois to Waukon, Iowa. They traveled through snow-storms and drifts to deliver their testimony to the company located there. They crossed the Mississippi River on ice when every one declared it dangerous. This meeting, which was held from December 24 to 31, was an important occasion. The power of God was present to witness to their teachings. It was on this occasion that I laid up my carpenter tools for good, and returned with the brethren, spending the remaining part of the winter holding meetings in the northern part of Illinois.

In the *Review* of March 19, 1857 (No. 20, Vol. IX), the suggestion was first made that a power-press and engine was needed and should be obtained for the printing of the papers, tracts, and books. As reported in No. 22, April 2, the decision was made to buy an Adams power-press, and seven men pledged \$100 each toward its purchase. In the following issue a statement was made that the press and engine would cost some \$2500, and the pledges had already been raised to \$1700.

In the closing number of Vol. IX, April 30, 1857, we find these cheering words from the editor :—

“Our friends have done well the past year, in that they have, by their liberality, annihilated the debts which had accumulated upon the office, and to a great degree have been prompt in renewing their subscriptions, so that the *Review* now stands forth free from debts, and unembarrassed.”

As a sample of how our ministers were sustained in those days, I will give a little of my own experience, because one is usually better understood when he speaks of that which he has felt and seen. For three months' labor in Illinois, from January to April, I received my board, a buffalo skin overcoat, which was worth about ten dollars, and ten dollars in cash. On my way home I walked from Mc Gregor to Waukon, a distance of about twenty-six miles, with a heavy satchel on my back, so as to have a little money left on reaching home. The following summer, for four months' labor with the tent in Wisconsin and Illinois, I received my board, traveling expenses, and twenty dollars in money. My case was not an exception; other ministers fared equally well, and we were all happy in the Lord's work. During this time I revised my pamphlet on “The Two-Horned Beast,” increasing the size from 52 to 80 pages. It was republished in an edition of 2000 copies, the first of the matter being printed in the *Review* of June 25, 1857. For the labor of writing this work I received, as pay, the thanks of those who read it.

In the State of Illinois a second tent was purchased. One was also procured in the State of Ohio; so during that summer there were five tents in the field. These, being well manned, were a means of bringing scores to the acceptance of the truth.

In an editorial from Elder White in the *Review* of Aug. 13, 1857, is this encouraging statement: "Our office is free. There is a general book fund of \$1426, now invested in books. The new power-press is in operation, and works beautifully, and the prospect is fair that it will soon be running by steam power, and all paid for. Our tent operations are far better sustained than formerly." At the close of Vol. X, Oct. 29, 1857, the book sales for the two previous years amounted to \$1287.91.

In the Autumn of 1857 I removed from Iowa to Battle Creek, in season to attend the conference which was held in the house of worship that had just been completed. This building, 28 x 42 in size, situated on Van Buren St. near the corner of Cass St., was constructed at a cost of \$881.39. It was dedicated by a discourse from the writer at the beginning of the Sabbath, November 6. About two hundred and fifty Sabbath-keepers were assembled in this conference, from various parts of the State, and plans were laid for labor in the churches during the winter.

Money was hard to be obtained in the winter of 1857-58. The previous season had been most favorable for crops, and consequently they were abundant, but the prices were correspondingly low. It was for this reason that our laborers in the various States were obliged to be more economical than ever in order to get through the winter in a comfortable manner.

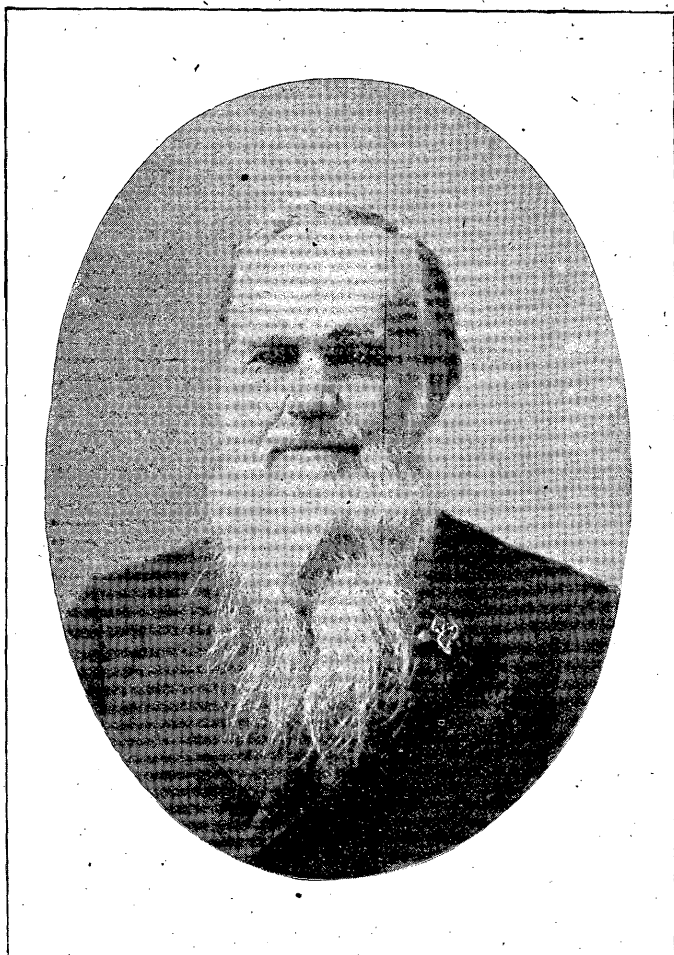
It was during this winter that I had the use of Elder White's team in visiting the churches in Michigan, as he was detained in the office most of the time. By this means my traveling expenses were considerably diminished. For the labor performed that winter I received three ten-pound cakes

of maple sugar, ten bushels of wheat, five bushels of apples, five bushels of potatoes, one peck of beans, one ham, half of one hog,<sup>1</sup> and \$4 in money.

In Saline, Washtenaw Co., Elder Waggoner had the use of a house and his wood free, the society there supplying most of the necessary provisions for the family. But he received very little money to expend for needed articles of clothing. On returning home after an absence of a few weeks, he called upon a brother in Parma, who had in his barn quite a good supply of wheat, oats, etc. As Elder Waggoner's boots were badly worn and his clothing threadbare, this brother in the faith said to Elder Hutchins, who was also stopping at his house, "It is too bad for Brother Waggoner to go dressed like that." "Well," said Elder Hutchins, "I have no doubt he would appear better dressed if he had any money." "Well," said the brother, "I am sorry for him." Elder Hutchins inquired, "Are you sorry enough to sell some of your wheat or oats to get money to help him?" "Well," said the man, "wheat is only sixty-five cents per bushel, and it never ought to be sold for that. Oats are only thirty-five cents. I do not want to sell any at that price; it would be too much sacrifice." Elder Hutchins then said, "Brother, don't you think that in those days when the Lord told the people to take a lamb of the first year and burn it up, that they thought it was too bad, and that they would rather keep it a year or two and get a fleece from it before making an offering of it?" "Well," the brother replied, "I do feel real sorry for Elder Waggoner, but I do not see how I can sell any of my grain to help him." Still pressing the case, Elder Hutchins said, "How much would you like to help him if you had the money?" "Well," continued the man, "I would let him have seven or eight dollars." "I will loan you the money," replied Elder Hutchins, "as I happen to have a little, and when I need it, I will ask you for it." So the brother took the money, and gave it to Elder Waggoner.

<sup>1</sup>Light on the health reform was not received until 1863.





*J. H. Waggoner,*

It was about this time that Elder Waggoner wrote two very important pamphlets, of about two hundred pages each. The first of these was entitled, "The Nature and Tendency of Modern Spiritualism," and the second was called, "A Refutation of the Age-to-Come." The former has not only been a means of saving many from falling into that snare of Satan, but, with God's blessing, it has opened the eyes of many who knew not what to make of these modern manifestations.

His "Refutation of the Age-to-Come" is a most complete *exposé* of the false theories of probation for sinners after the second coming of our Lord. It is so complete a refutation of that doctrine that it not only has been unanswered, but no attempt at reply has ever yet come under our observation. The book sets forth, in a most clear and concise manner, the position of Christ as a priest on his Father's throne (his Melchisedec priesthood) during the present dispensation, and the position he will occupy on his own throne, in his future eternal kingdom,—a throne with which no mediatorial priesthood is connected.

Still later, Elder Waggoner wrote a third pamphlet of about the same size, entitled, "The Atonement in the Light of Reason and Revelation." This latter work, about the year 1884, was revised and enlarged to a volume of about 400 pages. It is a clear and concise treatise upon the subject indicated by its title.

The straitened circumstances of the ministers during the close times of that winter led to the formation of a Bible class, which was held in Battle Creek, Mich., in the month of April, 1858, conducted by Elder J. N. Andrews, and its object was to learn what the Scriptures teach concerning the support of the ministry. This effort resulted in the suggestion to our people of the plan called "Systematic Benevolence," on the tithing principle, and introduced a very different state of things in the manner of supporting laborers in the field.

On Sabbath and first-day, Dec. 19 and 20, 1857, Elder White and his wife and the writer held meetings in Otsego, Mich. Among others who attended was Elder Cranmer. In one of those meetings Mrs. White was given a vision. Elder Cranmer took this opportunity to examine her while in this condition, and then expressed himself as perfectly satisfied that she knew nothing of what was transpiring around her, and that the visions were of divine origin. After coming out of this vision, Mrs. White related what she had seen, and among other things what had been shown her concerning Elder Cranmer, who knew that she was a stranger to him, and to his home life. She told him that he had ability to teach the truth, but that he was afraid to engage in family worship at home on account of the opposition of his family; and that for this reason he retired to his barn for prayer. Further, she stated to him that he was secretly using tobacco, while at the same time he was giving his brethren to understand that he had discarded its use. She told him that when he had gained the victory over tobacco, and had acquired courage to maintain worship with his family, it would be evidence that he was prepared to engage in teaching the truth to others.

Elder Cranmer arose and expressed himself as being now fully satisfied that the vision was of God, because things there related were unknown to any one but himself, and must therefore have been revealed by the Spirit of the Lord. With tears he declared that he would go home and reform, by carrying out the instruction given in the testimony.

Up to this date an organized conference was unknown among Seventh-day Adventists. Those who preached the doctrine, received a recommendation to the fellowship of the people, signed by some of the older ministers calling themselves "leading elders."

About six weeks from the time of the above-named meeting, Elder Cranmer came to Battle Creek and made appli-



cation to Elder White for a license to preach, meaning a certificate of recommendation. Elder White asked him if he had carried out the instruction given him at Otsego, — that of erecting the family altar, and of abstaining from the use of tobacco. On replying, no, he had not done so yet, but he was going to do so, Elder White said, “Brother Cranmer, when you come here and tell us you *have* carried out these instructions, doing what you acknowledge to be your duty, there will be no delay in giving you a license.” He left, and in a very short time thereafter was out preaching, and telling that they would not give him a license because he did not believe the visions. He gained some followers, and soon undertook to resurrect the defunct *Messenger*, giving it the title of the *Hope of Israel*. “Freedom” to do as they pleased, seemed to be their watchword. Judging from what was reported by a brother who attended one of their conferences, they were especially *free* in the use of tobacco. This brother stated that at the close of the forenoon meeting in the school-room where they were assembled, so many indulged in smoking that the air was literally blue, and he was obliged to go out-of-doors to avoid sickness. He further stated that one of their members, an old lady, went out-of-doors during service five times in one day to smoke. The cause of the third angel’s message had stood the strain of an opposition so much greater and fiercer than this, that in comparison this was a mere skirmish.

In No. 10, Vol. XI, of the *Review*, Jan. 14, 1858, the editor, in speaking of the result of the *Messenger* work, said: “At the time of the disaffection, when the effort was made to break down the *Review*, the church property at the office was only \$700. Since, it has increased to \$5000. Then there were about one thousand paying subscribers, now there are two thousand, besides quite a ‘free’ list.”

As we have now reached the time (1858) when the “Messenger Party” split and scattered, and the *Messenger* ceased to exist, the above figures are significant. As the

number of paying subscribers to the *Review* had exactly doubled, so the number of believers had more than doubled. Thus the prediction made through Mrs. White in June, 1855, was fulfilled.<sup>2</sup>

The editorial article just mentioned continues: "The truth will triumph. Though those who now profess it be laid aside for their unfaithfulness, God can raise up a faithful army to fight his battles, and wear the victor's crown. But those who have stood the storms of the past will not fall away now. Though many who have not a love for the truth sufficient to move them cheerfully to action, may be shaken out and left behind, yet the faithful ones who have toiled on, groaning, sighing, and crying for salvation and deliverance, will go through to the city of God, and share their everlasting rest."

In the early spring of 1858, Mrs. White had been greatly afflicted for a number of days, being confined to her bed in an almost helpless condition. One evening, near midnight, she fainted; the family tried all the means in their knowledge to restore her to consciousness, but failed in their effort. She remained in this condition for over half an hour, when Elder Andrews and myself were hastily summoned by Elder White to join in a season of prayer. In answer to earnest petitions offered at her bedside, the Lord mercifully restored her to consciousness, and raised her up to usual health. While offering praises to God, she was taken off in vision, still lying in bed. Some of the things shown to her in that vision can be read in "Testimony for the Church," No. 5.

The peculiar physical manifestation connected with this vision is the particular point I wish to bring out in this connection. While she was in the vision, Elder White and myself were sitting by one side of the bed, and Elder Andrews on the other side. Her hands were alternately clasped over her breast or moved with her arms in her usual graceful

<sup>2</sup> See p. 190.

manner toward the different scenes she was viewing. The upper portion of her body was raised from the bed so that there was a space of some eight or nine inches between her shoulders and the pillow. In other words, the body from the hips upward was flexed at an angle of about thirty degrees. And in that position she remained during the continuance of the vision, which was thirty minutes. No one could naturally assume that posture, unsupported by hands and arms, much less hold himself there for that length of time. Here again was proof that some power over which she had no control was connected with the vision.

As evidence of the further progress of the work, we find that, in the spring of 1858, two tracts were printed in the French language; one on the Sabbath, the other on the Second Advent. These had been prepared by Elder D. T. Bourdeau, who afterward, accompanied by Elder Czechowski, went to northern New York, and, aided by these tracts, labored among the French people in that section; also in the Province of Quebec.

The practical self-denial of those early days, in order that the truth might be advanced, was not confined alone to the ministry; others partook of the same spirit, as can be seen from an editorial in Vol. XI, No. 22, April 15, 1858:—

“All our printers are at work at \$5 per week, when they can earn \$7 per week at the usual prices. Here is a sacrifice on the part of each of \$104 a year in order to send out the truth as widely as possible. These, too, often have a dollar or more to hand out to the poor and to the ministers.”

At the time of the spring conference in Battle Creek, in the month of May, 1858, while a move was being made for labor among the French, the subject of what ought to be done for the Scandinavians and Germans in America was also considered. It was reported at this meeting that the book sales from the office for the previous six months

amounted to \$400.85 ; and at this date a complete set of our tracts and pamphlets, including the new sixty-cent hymn book, amounted at retail prices to the sum of \$3.

The following summer, five tents, in as many States, were in operation. Besides this labor, other ministers were doing efficient work in various localities without tents. This was a time of earnest seeking after God for his blessing, and the promised results followed the effort. In Vol. XII, No. 10, of the *Review*, we read as follows : "Those laboring in the office assemble in the editor's room at one o'clock each day to pray for the blessing of God upon themselves and the work in which they are engaged." This practice at the office was generally known, and at this hour our people everywhere lifted their hearts and prayers to God for the same object.

It was in the *Review*, Vol. XII, No. 13, Aug. 13, 1858, that the idea was first advanced to our people of making the office a place of deposit for surplus means. Persons who had money for which they had no immediate use could make the office a depository, drawing it at any time upon order as they might need it, and thus give the office the benefit of its use. This suggestion being acted upon, it afforded still greater financial strength to the work.

At the close of the tent season, in September of this same year, a conference was held at Lovett's Grove, Ohio. This conference was attended by Elder White and his wife ; and from this meeting the writer accompanied them on a tour through the State of New York and the New England States. Our first meeting was in Rochester, N. Y. On the Sabbath Mrs. White was given a vision in which she was shown, among other things, that at some place on our contemplated trip, Satan was going to make a powerful attack upon her, and that Elder White and myself must hold on for her by faith, and the Lord would deliver.

Here again was a prophecy of what would transpire. The sequel will show how accurately it was fulfilled. The first Sabbath after the Rochester meeting we were at Roose-

vult, and the next Sabbath in Brookfield, Madison, Co. During the week following we held meetings in the commodious kitchen of Mr. Ballou, at Mansville. While journeying by train from Brookfield to Mansville, Mrs. White's face became inflamed just under her eyes. This was so painful that by the time we reached Mansville, she was obliged to take her bed. This inflammation increased for two days, depriving her of sleep, as well as preventing her from taking any part in the meetings. Her head was swollen so that both eyes were closed, and her face was so disfigured that it no longer looked like that of a human being. Amid all this racking pain and extreme nervousness, caused by loss of sleep, the enemy was striving hard to cause her to murmur against God. Thus things continued to the close of the appointed meetings. On the second day after the meetings had closed, Elder White said to me, "Brother John, this is the very attack of Satan upon my wife, of which we were warned in Rochester. You remember the promise was there made that if we would take hold together, and hold her up by faith, not letting go for a moment when the struggle came, the power of the enemy would be broken, and she would be delivered. Let us go in at once and have a praying season."

We went immediately into the room where Mrs. White was confined to her bed, and engaged in earnest prayer for her, while the brethren remained in the room where we had been holding meetings. In about ten minutes after we began to pray, the power of the Lord came down and filled the room. Mrs. White was instantly relieved from all pain, and at once called for food. This was about five o'clock. At the request of the people, another public meeting was to be held in the school-house at seven o'clock the same evening. When the hour arrived, the swelling had all disappeared from her face. She attended the meeting, taking part in the exercises, and to all appearance was as well as ever.

By the request of the citizens, I gave a discourse that evening on the "Saints' Inheritance," at the close of which Mrs. White gave an exhortation. While Elder White was out doors with his little boy Willie, she was taken off in vision before that large assembly. Some of the things shown to her at that time may be read in the closing article of "Testimony," No. 5, dated Mansville, N. Y., Oct. 21, 1858.

The relief obtained by Mrs. White on the occasion above referred to was as effectual as had been predicted in the view given at Rochester. No difficulty of the kind occurred again on that journey, and we had a glorious victory for the truth at every place.



## CHAPTER XX.

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### ORGANIZATION.

"FOR this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." — Titus 1 : 5.

IN the advancement of the third angel's message, ten years had passed (from 1848 to 1858) before our people seemed to realize a necessity for any more formal association than simply the belief of the truth and Christian love. Although the Lord had spoken to his people upon this subject through the gift of prophecy, it seemed to require some adverse experiences to arouse them fully to a sense of the necessity of the organization of conferences and churches and associations for the management of the temporalities of the cause.

In the *Review*, Vol. XIII, Feb. 3, 1859, there was published an address treating upon the subject of systematic benevolence, on the tithing principle. This address had been adopted by the church in Battle Creek, Jan. 26, 1859. It was suggested that property was worth at least ten per cent per annum. And it was therefore recommended that each person give at least one per cent on all his property free from debt, and a weekly donation, besides, as he might deem proper, thereby raising a fund to be used in the support of the gospel ministry.

During the publication of Volume XIII, several articles were written by different ministers, indorsing the system. It was readily accepted by the generous and liberal hearted,

as a measure well calculated to give support to the laborers in the cause. Some of the churches proceeded at once to act in harmony with the plan proposed.

An address setting forth in a forcible manner the Scripture plan for sustaining the gospel work, was prepared by Elder White, and read to the conference assembled in Battle Creek, June 3-6, 1859. The address was adopted by that assembly of believers, who also recommended the same plan to be acted upon at once by all the churches of Sabbath-keepers. There was, however, a delay with some, and the true cause of this was set forth in "Testimony" No. 6, which reads:—

"Rob not God by withholding from Him your tithes and offerings. It is the first sacred duty to render to God a suitable proportion. Let no one throw in his claims and lead you to rob God. Let not your children steal your offerings from God's altar for their own benefit.

"I saw that in the arrangement of systematic benevolence, hearts will be tested and proved. It is a constant, living test. It brings one to understand his own heart, whether the truth or the love of the world predominates. Here is a test for the naturally selfish and covetous. They will put down their possessions at very low figures. Here they dissemble. Said the angel, 'Cursed be he that doeth the work of the Lord deceitfully.' Angels are watching the development of character, and the doings of such are carried to heaven by the heavenly messengers. Some will be visited of God for these things, and their increase will be brought down to their figures. 'There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself.'"<sup>1</sup>

"This tithing system, I saw, would develop character, and manifest the true state of the heart. If people have this matter presented before them in its true bearing, and they be left to decide for themselves, they will see wisdom and order in the tithing system."

This subject was kept before our people until it was quite generally adopted. With the slight modification of keeping account of actual income, and giving one tenth of that to the church treasury, the system is still carried out. The result is a steady flow into the treasury for the support of the

<sup>1</sup> Prov. 11: 24, 25.



cause. The amount thus raised the last year (1891), in all our churches, was \$258,037.27.

In the *Review*, Vol. XIV, July 21, 1859, was a two-column article from Elder White, in which was first suggested the plan that each State should hold a yearly meeting, in which the brethren should plan for the work in their respective States, that in place of the confusion which too commonly existed, order might be observed.

In the *Review*, Vol. XV, Feb. 23, 1860, Elder White made a few simple suggestions that gave rise to a discussion of many months' duration, *pro* and *con*, before the differences could be obliterated. In the article he said:—

“We hope, however, that the time is not far distant when this people will be in that position necessary to be able to get church property insured, hold their meeting-houses in a proper manner, that those making wills, and wishing to do so, can appropriate a portion to the publishing department. We call upon our preachers and leading brethren to give the matter their attention. If any object to our suggestions, will they please write out a plan on which we as a people can act?”

In response to this article, in the *Review* of March 8, 1860, the writer, under the heading, “Legal Organization,” made the following remarks:—

“It seems to me, from Elder White's remarks, we have come to a point of time, where it is necessary that something should be done. Elder White for a long time had on his shoulders not only the care of editing the *Review*, but also the whole responsibility of the financial department. This burden he bore till his health failed under the load, and the church came up to take it, and relieve him. The church cheerfully took the office and books off his hands, and thus raised the means to relieve him of the debts which had been incurred in printing the books then on hand. This, of course, was a relief to him; and not only so, but it also stopped the mouths of those who were forever harping on speculation at the *Review* office.

“Now what I understand is necessary to remedy all the defects in this matter, is to organize in such a manner that we can hold church property legally. Then the property could be held in the name of the church. Money could be borrowed in the same way, and no one indi-

vidual would have to take a burden upon himself which he ought not to bear.

"If it is wrong to protect *church* property, why is it not wrong for individuals to hold any property legally? If it is not wrong to hold farms and village lots in a lawful manner, neither is it wrong to hold church property in the same way. I think the same principle is involved in both cases. As Elder White has requested the brethren to speak, I would say that I am in favor of organizing by law, that we may be able to hold and legally protect our church property."

Strange as it may seem at the present time, to those who have but little idea of the situation as it then was, there appeared in the *Review*, No. 18, March 22, 1860, an article from an esteemed brother in the faith, claiming that what was desired by Elders White and Loughborough, was to make a name, so as to be like the nations around them, like the builders of the tower of Babel. He claimed that we were going into Babylon, "uniting Church and State," etc.

In numbers 19 and 23, Elder White gave a full and definite reply, showing that while it was *not* right to resort to the civil arm to enforce the worship of God, "the Lord's goods can be managed in this state of things only according to the laws of our country." And it was "vain to talk of church property, if the church is not in a position to hold it legally."

During the summer of this year, there was more or less friendly discussion of this subject in the *Review*. And in a general gathering of representatives of our people from Michigan and several other States, held in Battle Creek, from September 28 to October 1, there was a candid consideration of the subject, and a full and free discussion of legal organization for the purpose of holding the office and other church property—meeting-houses, etc. This discussion is found at length in the *Review*, Vol. XVI, Nos. 21, 22, and 23, issued October 9, 16, and 27, 1860.

As the result of the deliberations at this gathering, it was voted unanimously to legally organize a publishing

association, and a committee of five was elected by the conference assembled that such a corporation might be formed as soon as practicable.

This conference also took into consideration the subject of a name by which our people should be called. This again called forth a diversity of opinions, some pleading for one name, and some for another. The "Church of God" being proposed, it was objected to on the ground that it gave none of the distinctive features of our faith, while the name "Seventh-day Adventists" would not only set forth our faith in the near coming of Christ, but would also show that we were observers of the seventh-day Sabbath. So unanimous was the assembly in favor of the latter name, that when put to vote only one man voted against it. He contended to the last for the name, "Church of God." A few days afterward, at the close of a meeting where the same man lived, a stranger came forward and purchased some books, who said he belonged to the "Church of God." I asked, "Are you a Winnebrenarian?" "No," said he, "Church of God." I then asked, "Are you a Dunkard?" "No," he answered, "I said, Church of God." We knew he was not an Adventist, and on turning to the man who had so strongly favored the name, I said, "Brother —, can you tell me what that man's faith is?" "No," said he, "I cannot."

In "Testimony for the Church," No. 6, we read:—

"No name which we can take will be appropriate but that which accords with our profession, and expresses our faith, and marks us as a peculiar people. . . .

"The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind. Like an arrow from the Lord's quiver, it will wound the transgressors of God's law, and will lead to repentance toward God and faith in our Lord Jesus Christ.

"I was shown that almost every fanatic who has arisen, who wishes to hide his sentiments that he may lead away others, claims to belong to the Church of God. Such a name would at once excite suspicion; for it is employed to conceal the most absurd errors."

The effect of the testimony was to settle forever this question in the minds of the believers. Is not this the special province of a manifestation of the gifts of God's Spirit? Paul said they were placed in the church "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith,"<sup>2</sup> etc. How appropriate, that after the believers have prayerfully and in humility sought for light, the Spirit should speak and say, "This is the way, your conclusions are correct;" and then "edify" the church still further, as in this case, by telling them the practical bearing of the question, and some of the good results that will accrue from their decisions.

In an address delivered by Elder White before the conference in Battle Creek, in April, 1861, and published in the *Review*, June 11, 1861, he introduced the idea of a more complete organization of our churches. By invitation, nine ministers held a Bible class to seek light upon the subject, and were requested by the conference to publish in the *Review*, the results of that investigation. After presenting the Scriptural testimony on church order and church officers, the topic of equal representation from the several States in the General Conference was considered, as well as proper and equal representation of churches in the State Conferences. In reality this was the first introduction of the idea of having duly elected delegates to general associations on some equal ratio that might be agreed upon.

Immediately upon the organization of the Seventh-day Adventist Publishing Association, May 3, 1861, circulars were sent out soliciting subscriptions to the capital stock at \$10 per share. In two weeks it was announced that \$4080 in stock had already been subscribed.

Oct. 6, 1861, the Michigan Conference was organized by the election of a chairman, a secretary, and an executive committee of three. By vote of the Conference it was recom-

<sup>2</sup>Eph. 4 : 12, 13.

mended that the churches enter into organization, adopting the following as a church covenant:—

“We, the undersigned, hereby associate ourselves together as a church, taking the name Seventh-day Adventists, covenanting to keep the commandments of God and the faith of Jesus Christ.”

At this Conference it was first decided that credentials should be granted to all Seventh-day Adventist ministers in this State who were in good standing, and that ministers should carry papers consisting of a certificate of ordination, and credentials signed by the chairman and clerk of the Conference, which credentials should be renewed annually.

It was also voted that a committee be selected to prepare an address setting before our people the mode of procedure in organizing churches. This address was published in the *Review*, Vol. XVIII, Oct. 15, 1861.

Beginning with Vol. XVIII, No. 3 (June 11, 1861), the *Review* was published by the Seventh-day Adventist Publishing Association, Elder James White, editor.

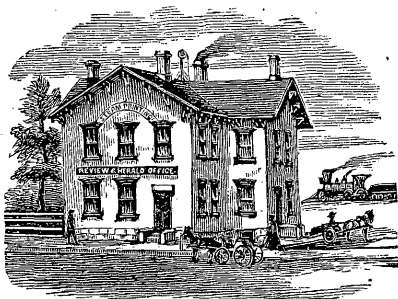
In Vol. XIX, No. 1, of the *Review*, there appeared a picture of the first office building erected by the Seventh-day Adventist Publishing Association. It was located on the southeast corner of Main and Washington Sts., on the site from which the old frame building was removed to Kalamazoo St. This structure was two stories high, of solid brick walls. It was in the form of a Greek cross, and fronted north on Main St. The front north portion was 26x20 feet; the center portion, or that part running east and west 44x26 feet; and the rear south portion 26x18 feet. Stated in another manner, the extreme measure east and west was 44 feet, by north and south, 72 feet.

If one takes the amount of book sales as an index of the prosperity of the cause, he will find that during the period of time covered by this chapter, three and one half years, the sales were as follows: the first year, ending with Vol-

ume XIV, the sales were \$702.17 ; for the next year, to the close of Volume XVI, \$1,550.71 ; from that time to the close of Volume XIX, May, 1862, \$1,916.99. The spirit of hope and good cheer which filled the hearts of our laborers at that date is well expressed in an editorial in the *Review* of May 20 :—

“Prosperity attends the cause generally. There never was a time when our people were so ready to sustain it with their means as now. The subject of organization has finally triumphed, and the real friends

of the cause feel relieved of a great burden on this subject, and now see good fruits. Systematic benevolence is a perfect thing. It has been a hard struggle to bring these about, but now we have the joy of seeing the good results.”



Central Publishing House, Battle Creek, 1861.

While the battle was being fought on the line of order and organization, the cause was rapidly gaining ground in new places, and in States hitherto unoccupied by our laborers. In 1859 a tent was manned and sent into the good State of Iowa, the expense of the campaign being met mostly from the funds raised by the Michigan brethren. Iowa proved so good a field of labor that the next season — 1860 — two tents were in operation in that State, the second being furnished by the generous-hearted brethren of Iowa, who seemed to rise like a young lion to the fray. It was the banner State that first decided itself strong enough to take care of two tents, and they did it too. They surely got even that year with their “foster mother” (Michigan) of the year before.

During this year (1859), “The Saints’ Inheritance” was published in the *Review*, and also in pamphlet form. The

first article was in Vol. XIV, No. 1, May 26. In this year there was also published a revised and enlarged edition of the "History of the Sabbath," by Elder J. N. Andrews, the first article being printed in No. 8 of the same volume, July 14.

At the close of Vol. XIX, May, 1862, the list of publications had so increased that it required \$6, at retail price, to purchase a full set of books, pamphlets, and tracts, including an eighty-cent hymn book.

At this point in the history of the cause there occurred an incident which strikingly illustrates the care the Lord has for his work and for his people who implicitly trust in him. At the close of the conference, Oct. 1, 1860, appointments were made for Elder White to go to the Kirkville (N. Y.) conference, and to other places in that State, and also to Gilboa, Ohio, and for the writer to go to various places in Illinois and Wisconsin, where he had labored the previous summer. As the time to start for the appointments drew near, neither of us felt at rest; Elder White especially was so troubled in mind that he with Elder M. E. Cornell came to my home on Champion St., where we engaged in an earnest praying season, in which we all took part. We rose from our knees with our minds entirely changed; he with the conviction that he should go West, and I, that I should go East. We changed appointments, having no knowledge of the condition of things in the West. When he reached Mauston, Wis., he found just developing a most terrible fanaticism.<sup>3</sup> I had no experience in anything of such a nature, while Elder White's experience in meeting fanaticism just fitted him, with God's blessing, to labor with that people. Not only did the Lord lead in adjusting these difficulties, but in other matters during this tour he gave evidence of his guiding hand in the work, and of his care for his servant. In one instance, while Elder White was praying for the cause, and about affairs in Battle Creek, there seemed to come before him his little child, about six

<sup>3</sup> See "Testimony for the Church," No. 8.

weeks old, in great distress, and with its head badly swollen. The night following he dreamed of trouble with the three banks in Battle Creek. In these banks were some \$1800 of *Review* office money, which was accumulating to erect an office building in the spring of 1861, after the association should be organized. Elder White dreamed that he saw the banker who was regarded as the soundest financially, selling second-hand shoes in an old, dilapidated building, over the "mill race."

He wrote home, telling Mrs. White that he feared all was not well at home, and that he had an impression about the babe. I handed the letter to Mrs. White, who had just come home from Newton. She read it, and as she looked down at the plump, laughing babe in the crib, said, "I don't think he would call that child very sick if he should see it now." That night the child was taken with erysipelas in the head. In a day or two its head was so swollen that both eyes were closed. At the request of Mrs. White, I telegraphed to Lovias Hall, Morrison, Ill., "Tell Elder White to come home immediately. Child dangerously sick."

When Elder White arrived at the home of Eli Wick, at Clyde, Ill., he asked if there was a telegram there for him. They said; "No." He replied, "I do not expect to fill my appointment here; I look for a telegram from home announcing that my child is very sick; and when you learn the particulars, you will hear that the trouble is in his head." In ten minutes after his saying this, Lovias Hall drove up in his sulky with the dispatch, and Elder White left immediately for home. On meeting him at the train, his first question was in reference to the child. He then related to me his dream concerning it, and also the dream about the banks, and inquired if I had heard fears expressed in regard to their being unsafe. On being assured that I had not, he said he was going to get stone, brick, lumber, etc., for the new building, and paper for the *Review* office, so as to draw all the as



sociation money out of the banks, for he was confident they were going down.

The child died not many days after Elder White's return. Elder White drew all the money out of the banks, even the last dollar of interest due, and then went on a trip to the New England States. During his absence, every one of the banks failed. Two of them never paid one cent to depositors, while the third, after about six months, paid fifty cents on a dollar.

At this time of financial failures in Battle Creek, a prominent Spiritualist of the place, who was treasurer of the school funds for building No. 3 school-house, sought every opportunity to tell Elder White of the kindness of the spirits in directing him in all his temporal affairs. He met Elder White on his return from the East, and asked him, "How much of the association money did you lose?" "Oh," replied Elder White, "not a cent. The God whom I serve gave me a dream that the banks were going down, and I drew all our money out." In this instance, however, the spirits were remiss in duty; and in their failure to notify the Spiritualist of the downfall of the banks, he lost \$1800 belonging to school funds. And this was not the only time they failed to guide him properly; for he afterward signed a note with a friend, and lost nearly all his property.

About the year 1859 there came into vogue one of the most ridiculous fashions in woman's dress. It was that of extending the dress skirts by means of large hoops. Of the advantages, and more especially the comfort, derived from the wearing of these unbecoming articles, the ladies would argue that they were "so cool in summer," at the same time continuing their use in winter. The *Review* for the years 1859 to 1862, dealt out just and heavy blows against this immodest fashion. The testimony of the Lord also by Mrs. White came out in unmistakable tones against this shameful style. In "Testimony" No. 6, we read: "I am opposed to hoops." And again, in "Testimony" No. 7, we read:—

"I was shown that hoops are a shame, and that we should not give the least countenance to a fashion carried to such ridiculous lengths. . . . After-seeing what I have in regard to hoops, nothing would induce me to give the least encouragement to any to wear them. . . .

"I have traveled much, and have seen a great deal of inconvenience attending the wearing of hoops. Those who plead the necessity on account of health, wear them in the winter, when they are a greater injury than quilted skirts. While traveling in the cars and stages, I have often been led to exclaim, O Modesty, where is thy blush! I have seen large companies crowding into the cars, and in order to make any headway, the hoops had to be raised and placed in a shape which was indecent. And the exposure of the form was tenfold more with those who wore hoops, than with those who did not. Were it not for fashion, those who thus immodestly expose themselves would be hissed at; but modesty and decency must be sacrificed to the god of fashion."

Following this a large number of texts were quoted, reproving pride and the following of fashion in dress by the Lord's people, and teaching separation from the practices and ways of the world. Among these texts were such as 1 Tim. 2:9; 10; 1 Peter 3:3-5; Ezra 9:1, 13-15; 2 Chron. 36:14-16; Ps. 135:4; Deut. 14:2; 7:6, 7; Ex. 33:16, and many others.

In this case we have a practical illustration of the necessity of the gift of prophecy. It shows to the Lord's people wherein they are liable to wander away from the teachings of the Scriptures; and reproves them for such a course. Thus it becomes, not a new revelation, to take the place of the Bible, but as expressed by the apostle, a means of "perfecting the saints." How are they perfected, but by having their sins and wrongs pointed out, that they may turn from them, and be washed in the blood of the Lamb?



## CHAPTER XXI.

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### THE CIVIL WAR IN THE UNITED STATES.

“AND if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him.” “If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul.” —Deut. 18:21, 22; 13:1-3.

IT is seen from these scriptures that the tests of a true prophet are not confined alone to the fulfillment of predictions, which must surely come to pass, but the teachings must be of a character to lead to, not away from, the living God. In Jeremiah's time the Lord said, “Behold, I am against the prophets, saith the Lord, that *steal* my words every one from his neighbor.” Thus we see the importance of testing prophets by all the Scripture rules.

With these thoughts before us, it may be well to consider several predictions made by Mrs. White respecting the late civil war in the United States, the first of which was given in the year 1861. To get the force of these, however, we will first look at the national situation as viewed from the standpoint of some of the Northern men.

In the previous year there was circulated extensively through the North a book entitled, “The Impending Crisis of the South,” by Hinton Rowan Helper. The writer

seemed to convey the idea to Northern men that the Southerners were rather a feeble race anyway, as far as mechanical skill was concerned, and in fact, were incapable of illustrious deeds. He forgot to state that they were largely sporting men, well skilled in the use of fire-arms. It was a rare thing to find a man in the North who anticipated a war, even after South Carolina had passed her secession ordinance. Many of the leading journals said, "If a few old women with broomsticks should go down to South Carolina, they could quickly quell all the rebellion there is there." Horace Greeley, in the *Tribune*, about December, 1860, compared the secession of South Carolina to the little Scotch boy who was breaking through the hedge into a gentleman's garden, and was accosted by the owner with the words, "Where are you going, sonte?" The lad at once quickly responded, "Going back agin." So, he said, with those trying to get out of the Union; as soon as sharply spoken to for their rebellion, they would say, "Going back again."

On the 12th of January, 1861, just three months to a day before the first gun was fired on Fort Sumter, the Seventh-day Adventist meeting-house in Parkville, Mich., was dedicated. The service was attended by Elder White and his wife, Elders Waggoner, Smith, and the writer. At the close of a discourse by Elder White upon that day, which was the Sabbath, Mrs. White gave a stirring exhortation, after which she took her seat in a chair. In this position she was taken off in vision. The house was crowded with people, and it was indeed a solemn place. After coming out of the vision, she arose, and looking about the house, said:—

"There is not a person in this house who has even dreamed of the trouble that is coming upon this land. People are making sport of the secession ordinance of South Carolina, but I have just been shown that a large number of States are going to join that State, and there will be a most terrible war. In this vision I have seen large armies of both sides

gathered on the field of battle. I heard the booming of the cannon, and saw the dead and dying on every hand. Then I saw them rushing up engaged in hand-to-hand fighting [bayoneting one another]. Then I saw the field after the battle, all covered with the dead and dying. Then I was carried to prisons, and saw the sufferings of those in want, who were wasting away. Then I was taken to the homes of those who had lost husbands, sons, or brothers in the war. I saw there distress and anguish."

Then looking slowly around the house she said, "There are those in this house who will lose sons in that war."

As a confirmation of the above fact, and that the prediction was made on the day stated, and as an illustration of how the congregation understood it and circulated it, the following testimony is given:—

"This certifies that I was living in St. Joseph Co., Mich., in January, 1861, about six miles from Parkville. I was not an Adventist. On the 12th day of that month, a number of my neighbors went to Parkville to attend meetings. When they came home, they told me that there was a woman at the meeting that was in a trance, and who said that there was a terrible war coming on the United States; that large armies were going to be raised on both sides, in the South as well as in the North, and there would be many who would suffer in prisons; and pinching want would be felt in many families in consequence of losing husbands, sons, and brothers in the war; and that there were men in the house who would lose sons in that war." Signed, "Martha V. Ensign, Wild Flower, Fresno Co., Cal., Jan. 30, 1891."

In connection with the prediction of that fearful war, Mrs. White further stated that Seventh-day Adventists "would be brought into strait places in consequence of the war, and that it was the duty of all to earnestly pray that wisdom might be given them to know what to do in the trying times before them."

At the time of the giving of the vision, the Northern people generally had but little, if any, conception of the pending war. Even President Lincoln, three months after (April 12, 1861), when several States had joined South Carolina in her rebellion, and the first gun was fired on

Fort Sumter, only called for 75,000 men, and these for the short term of three months. I saw at this time one company of soldiers starting out of Battle Creek; a jolly company they were too, as full of glee and hilarity as though going to a picnic; and as the train pulled out from the station, with waving hats and handkerchiefs they shouted, "Good-by, boys, we'll all be back in six weeks;" but, poor fellows, many of them never returned.

As to the large armies and "terrible sufferings in prisons," etc., the following facts will testify:—

The total number of troops enrolled on the Union side during the war was 2,859,132. The *Encyclopedia Britannica* says that "the Confederate army numbered at the beginning of 1863, about 700,000 men," but that it is difficult to ascertain just how many they had enrolled in all. It estimates their death roll at "about 300,000 men." Some of the late encyclopedias place the loss on the Union side (of those killed in battle, or who died of wounds and diseases contracted in the field or in prisons) at 359,528. Of the debt on the Union side the *Britannica* says:—

"The debt reached its maximum Aug. 31, 1865, amounting to \$2,845,907,626.56. Some \$800,000,000 of revenue had also been spent, mainly on the war; States, cities, counties, and towns had spent their own taxation and accumulated their own debts for war purposes; the payments for pensions will probably amount to \$1,500,000,000 in the end. The expense of the Confederacy can never be known; the property destroyed by the Federal armies and by Confederate armies can hardly be estimated; and the money value (\$2,000,000,000) of the slaves in the South was wiped out by the war. Altogether, while the cost of the war cannot be exactly calculated, \$8,000,000,000 is a moderate estimate."<sup>1</sup>

As to the prediction concerning the men in the Parkville meeting-house losing sons in the war, I will simply state, that in the autumn of 1883, I met the elder of the Parkville church, who was also the elder in January, 1861, when the vision was given, and asked him if he remembered the

<sup>1</sup> See *Encyclopedia Britannica* (ninth edition) Vol. xxiii, p. 780.

above expression made by Mrs. White in relating the vision concerning the war. "Yes," said he, "I do." "Will you tell me how many you know who were in the house that day who lost sons in the war?" He at once recalled the names of five who were present on that occasion, and had lost sons in this way, and said, "I know these were there, and that they lost sons in the war; and if I were at home, where I could talk with my people, I could give you more names. I think," he continued, "there were five more, besides these that I have mentioned."

Those who are familiar with the history of the civil war will remember that almost the first great conflict was the "Bull Run" defeat at the battle of Manassas, Va. In that battle the Southern army had every advantage, yet their loss in dead and wounded was so great that no room was left for their boasting. The Northern soldiers rushed into the fray, self-confident, and almost glorying in victory before they began to fight.

Such was the condition of the army when, on Aug. 3, 1861, Mrs. White was shown further particulars respecting the war. This view was given her in Roosevelt, N. Y. In speaking at that time of the determination of the South to maintain the institution of slavery at all hazards, she said:—

"It looked to me like an impossibility now for slavery to be done away. God alone can wrench the slave from the hand of his desperate, relentless oppressor."

"I was shown that many do not realize the extent of the evil that has come upon us. They have flattered themselves that the national difficulties would soon be settled, and confusion and war end; but all will be convinced that there is more reality in the matter than was anticipated. Many have looked for the North to strike a blow and end the controversy."

She was then shown that before the South would yield, they would go on almost as persistently as the Egyptians who followed Israel into the sea to recover their slaves.

Three years and more of persistent fighting on the part of the South after the date of this vision, and until nearly half of all the mustered forces were lost by death in battle or by sickness, shows a striking fulfillment of the above prediction.

As to how the leading journals of the North viewed the long-continued fighting, we quote the following, taken from the *Republican Standard* of New Bedford, Mass., and printed in the *Review* of June 10, 1862:—

“A few weeks ago it was proclaimed with a great flourish of trumpets that the armies of the nation were full, and orders were given to stop recruiting and the enlistment of volunteers. Now it is announced that a call is to be made for a hundred thousand additional men to be used ‘as a reserve.’

“A sudden change seems to have come over the administration, and they appear to be convinced that the struggle in which we are engaged is not to be terminated in any thirty or sixty days, as some of the leading men at the capital have been fond of asserting.

“Why is it that a call is to be made for one hundred thousand additional men, from the loyal population of America? Why is this large number to be added to the half million, more or less, who have already been called from the field and the workshop, from the hills of New England, the valleys of New York, and the prairies of the West? It is because the large army now in the field has been terribly diminished in numbers by the bullets of the rebels on the battle field, the exposures and hardships of the march, or the still more fatal diseases of the camp. . . .

“And still the administration hesitates to avail itself of the services of the able-bodied men among four million of slaves longing for freedom. It revokes Gen. Hunter's order by which the million of slaves of the very focus and hearts of the rebellion are invited to aid us. It is itself deluded, or it willfully deludes the country, by exaggerating the advantage gained over the rebels, while they are successful in prolonging the delay, prosecuting the Fabian system on which they rely for decimating our armies, for wearying the North out with a prolonged contest, and for proving to the leading nations of Europe, the impossibility of their being conquered, and inducing them to intervene and acknowledge Southern independence. . . .

“Would that the long muster roll of the loyal dead could be distributed into every neighborhood and family in the free States; would that the long procession of the maimed and wounded could pass in



review before those who have remained in their quiet homes, saved by the valor of these men from the invasion of a cruel foe and the untold horrors of secession warfare ; would that we could all pass through the various hospitals of the army, and see the sick and the suffering stretched on their beds, many of them never to rise again ; would that we could see the numberless orphans and widows, the bereaved families, the broken hearts, that this war has already created. Could all these come home sensibly to the North as the imagination can body them forth, we believe that on reading this fresh call upon the patriotism and valor of its fathers and sons and brothers, it would cry as one man : 'It is time that all paltering shall cease ; it is time to strike home ; it is time to call to our aid all men in all parts of the country who can aid in putting down the rebellion ; it is time to put into vigorous exercise that severity which is the truest mercy ; it is time to proclaim freedom to the slave, and thus strike treason to the heart.'

"How long, oh how long, must we wait for the North to awake to a sense of its condition, and demand of its officers that they take the last inevitable step, the deferring of which only increases the difficulties of our position, and adds to the terrible sacrifice of life and happiness we are making every day."

In a vision given to Mrs. White, Jan. 4, 1862, five months before the above article was written, she said :—

"Thousands have been induced to enlist with the understanding that this war was to exterminate slavery ; but now that they are fixed, they find that they have been deceived, that the object of this war is not to abolish slavery, but to preserve it as it is."

The above was given at a time when the soldiers were required to aid in the work of returning to the master all slaves who had escaped into the Union lines, and the soldiers are represented as saying, "If we succeed in quelling this Rebellion, what has been gained?" They answer discouragingly, "Nothing. That which caused the Rebellion is not removed. The system of slavery, which has ruined our nation, is left to live and stir up another Rebellion." These words, taken from "Testimony" No. 7, where a thrilling account of the war is given in full, under the head of "Slavery and the War," do not state that slavery would never be abolished, but represent the situation as

the soldiers then viewed it. A little farther along in the same testimony is a prediction as follows :—

“And yet a national fast is proclaimed ! Saith the Lord, ‘Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke ?’ When our nation observes the fast which God has chosen, then will he accept their prayers as far as the war is concerned ; but now they enter not into his ear.”

Those who are familiar with the history of the war are aware of the defeats, disasters, delays, etc., connected with the efforts of the North to conquer the Southern forces up to the time of the Emancipation Proclamation, made Jan. 1, 1863. Then again, how rapid were the conquests from that time to the close of the war ! How evident, to those who were watching the progress of the work, was the fulfillment of that prediction of Jan. 4, 1862, after the burdens were lifted, the bondage was loosened, and the yoke broken from the slave ! How evident that God heard the prayers of his people, and favored the effort to close the war when his people chose the fast pleasing to him !

In a speech of Ex-Governor John P. St. John, in Ottawa, Ill., to which I listened on the afternoon of June 29, 1891, he made the following statement :—

“I never was so disappointed as I was when the rebels whipped us at Bull Run. But it was all a part of God’s plan. Had we whipped the rebels, the politicians would have patched up a peace, and the Union would have been continued with slavery, and we would have had it to-day. For two years the rebels had the advantage ; but after Lincoln issued the famous Emancipation Proclamation, we had swung round to God’s side, and could not lose.”

As the struggle of war went on, it became more and more difficult to obtain enlistments sufficient to keep the decimated ranks of the army filled, notwithstanding the bounty given by the government, which, in many cases, was still further augmented by extra bounties of cities and towns. When drafting was resorted to for filling the ranks, it placed

Seventh-day Adventists in a most trying position. In faith they were "non-combatants," and were conscientiously opposed to bearing arms, and taking the lives of their fellow-men. In such a time every man in the North was watched to see whether or no he was in sympathy with the South. A few persons among our people were in danger of taking rash positions. At this juncture Elder White wrote an article entitled, "The Nation," which appeared in Vol. XX, No. 11, of the *Review*, dated Aug. 12, 1862, and reads:—

"For the past ten years the *Review* has taught that the United States of America were a subject of prophecy, and that slavery is pointed out in the prophetic word as the darkest and most damning sin upon this nation. It has taught that Heaven has wrath in store for the nation, which it would drink to the very dregs, as due punishment for the sin of slavery. . . . Those of our people who voted at all at the last presidential election, to a man voted for Abraham Lincoln. We know of not one man among Seventh-day Adventists who has the least sympathy for secession. . . .

"The position which our people have taken relative to the perpetuity and sacredness of the law of God contained in the ten commandments, is not in harmony with all the requirements of war. The fourth precept of that law says, 'Remember the Sabbath day to keep it holy;' the sixth says, 'Thou shalt not kill.' But in the case of drafting, the government assumes the responsibility of the violation of the law of God, and it would be madness to resist. He who would resist until, in the administration of military law, he was shot down, goes too far, we think, in taking the responsibility of suicide. . . .

"When it shall come to this, that civil enactments shall be passed and enforced to drive us from obedience to the law of God, to join those who are living in rebellion against the government of Heaven (see Rev. 13: 15-17), then it will be time to stand our chances of martyrdom. . . .

"Those who are loyal to the government of heaven, true to the constitution and laws of the Ruler of the universe, are the last men to 'sneak' off to Canada or to Europe, or to stand trembling in their shoes for fear of a military draft. . . . The Lord God omnipotent reigneth. He has the nation in his hand, and will order events for his glory and the best good of his loyal people."

Those who were loudest in proclaiming that if they were drafted they would stand and be shot rather than bear arms

or go to the war, were mightily stirred by the sentiments of the above article, and were almost ready to *fight* for their theory. In the *Review* of Aug. 26, 1862, Elder White said, in reply to these excited ones:—

“You had better go to God with this matter, and secure to yourselves a humble, teachable spirit; then if any of you are drafted, and choose to have a clinch with Uncle Sam rather than to obey, you can try it. We shall not contend with you, lest some of you non-resistants get up a little war before you are called upon to fight for your country. Any well-written articles, calculated to shed light upon our duty as a people in reference to the present war, will receive prompt attention.”

Being much easier to find fault with good counsel—counsel to moderation—than calmly to tell what better could be done under such circumstances, the well-written articles did not appear. The Lord, however, gave a testimony to Mrs. White for this class, as follows:<sup>2</sup>—

“I saw that those who have been forward to talk so decidedly about refusing to obey a draft, do not understand what they are talking about. Should they really be drafted, and, refusing to obey, be threatened with imprisonment, torture, or death, they would shrink, and then find that they had not prepared themselves for such an emergency. They would not endure the trial of their faith. What they thought to be faith, was only fanatical presumption.

“Those who would be best prepared to sacrifice even life, if required, rather than place themselves in a position where they could not obey God, would have the least to say. They would make no boast. They would feel deeply and meditate much, and their earnest prayers would go up to heaven for wisdom to act and grace to endure. Those who feel that in the fear of God they cannot conscientiously engage in this war, will be very quiet; and when interrogated, will simply state what they are obliged to say in order to answer the inquirer, and then let it be understood that they have no sympathy with the Rebellion.”

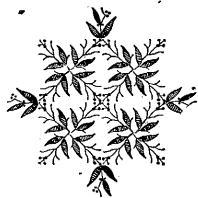
That this testimony concerning the character of the leaders in that fanatical boasting was correct, is apparent from the fact that, instead of “dying before they would be placed in the army where they would be obliged to break the Sabbath,” in less than three years from that time they had given up the Sabbath and all points of present truth.

<sup>2</sup> “Testimony for the Church,” No. 9.

God mercifully heard the prayers of his people. Though several drafts were made, some way of deliverance came to the faithful, conscientious ones. Near the close of 1862 this testimony was given : —

“I saw that both the South and the North were being punished. In regard to the South, I was referred to Deut. 32 : 35-37 : ‘To me belongeth vengeance, and recompense; their foot shall slide in due time; for the day of their calamity is at hand, and the things that shall come upon them make haste. For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left. And he shall say, Where are their gods, their rock in whom they trusted?’”

Soon after this the slaves were emancipated, and the war hastened on to its close. God’s people had indeed passed through a period of great distress and perplexity, but rejoiced at last to learn that peace with liberty to all reigned once more in our fair land.



## CHAPTER XXII.

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### FURTHER STEPS IN ESTABLISHING ORDER.

#### IMPORTANT TESTIMONIES.

“THINE ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.” — Isa. 30: 21.

IN the month of September, 1862, the Michigan Conference held its first session in Monterey. Here for the first time was presented the idea of churches' being received into Conferences, as members were voted into churches. As seventeen churches in the State had already been organized, these were, by vote, taken into the Conference; and all members of these churches who were present, were accepted as delegates.

It was at this Conference, too, that the plan was adopted of paying ministers a certain sum per week for services rendered. The ministers on their part were required to report the time spent in labor in the Conference, with their receipts and expenses; and the Conference receiving this report was to make proper settlement. In harmony with this plan, the Conference settled with those ministers who had labored in Michigan for the year just then closed, with salaries varying from \$4 to \$7 per week.

About this time the Publishing Association made its semi-annual report, in which the item of book sales alone amounted to \$997.63. This, being the largest sales ever made in six months, was pronounced “good!”

In October of this year, Moses Hull, who was considered a good debater, held a discussion in Paw Paw, Mich., with

a noted Spiritualist by the name of Jamieson. At that time Mr. Hull partially fell under the influence of this satanic delusion. The following month, November 5, several persons assembled at my home in Battle Creek, for the purpose of having some conversation with him. At the close of the interview, we had a praying season; and while in a kneeling posture, Mrs. White was taken off in vision. Some of the things she saw at this time are recorded in "Testimony for the Church," No. 10. The manifestation of superhuman strength as shown on her part is the principal reason for calling attention to this vision. Mr. Daigneau, whose home was next door to mine, had never before seen her in this condition, and so used many tests whereby he satisfied himself that she did not breathe during this time, and that she knew nothing of what was transpiring around her; also that she was controlled by some power far superior to her own.

Mr. Daigneau was a strong man. His business, being that of stone mason, necessitated the daily lifting of large stones. While in this vision, Mrs. White would clasp her hands together upon her chest with the fingers upon the back of the hand, and he could not by the utmost exertion raise one finger sufficiently to get his thumb and finger between her finger and hand. Almost the next moment her hands were unclasped, and her hand and arm were moving gracefully toward the object she seemed to be viewing.

While her arm was thus extended, Elder White said, "Brother Daigneau, that looks like an easy motion, and as though you, a strong man, could easily bend her arm. You can try it if you wish." He then placed his knee in the bend of the elbow of her arm, and taking hold of the extended hand with both his hands, pulled backward with all his might, without bending it in the least. Said he, "I would as soon undertake to bend an iron bar as that arm." Before he had fairly closed the sentence, the arm passed gracefully back to her chest, but with a force that

slid his feet on the floor while trying to resist the pressure brought to bear against him. He at once admitted that there was superhuman strength connected with the vision; for he well knew Mrs. White's natural condition was that of weakness, as she was a woman in delicate health.

The greater part of the fall and winter of 1862-63 was spent by Elder John Byington and myself in holding revival meetings with the remaining unorganized churches in Michigan, and in organizing them. The same kind of work was being put forth among our people in other States.

On Nov. 24, 1862, two meetings were held at the same hour in the house of William Wilson, of Greenville, for the purpose of organizing two churches for those who had accepted the Sabbath truth in that vicinity. The meeting for the Greenville church was conducted by Elder White and his wife in one room, while Elder Byington and myself had charge of a meeting in another room for the West Plains church. While we were engaged in the preliminary work in one room, we could hear the voice of Mrs. White as she bore her testimony in the other room. We were meeting with some difficulties in our work, when just at the opportune time Mrs. White opened the door, and said, "Brother Loughborough, I see by looking over this company that I have testimonies for some of the persons present. When you are ready, I will come in and speak." That being just the time we needed help, she came in. Aside from Elder Byington and myself, she knew the names of only three persons in the room. The others were strangers, whom she had never seen, only as they had been presented to her in vision.

As she arose to speak, she said: "You will have to excuse me in relating what I have to say, if I describe your persons, as I do not know your names. As I see your countenances, there comes before me what the Lord has been pleased to show me concerning you. That man in the corner with one eye [some one spoke, saying, "His name is



Pratt"], makes high professions, and great pretensions to religion, but he has never yet been converted. Do not take him into the church in his present condition, for he is not a Christian. He spends much of his time idling about the shops and stores, arguing the theory of the truth, while his wife at home has to cut the fire-wood, look after the garden, etc. He makes promises in his bargains that he does not fulfill. His neighbors have no confidence in his profession of religion. It would be better for the cause of religion, for him, in his present condition, to say nothing about it." She continued, saying, "This aged brother [as she pointed to him, some one said, "Brother Barr"] was shown me in direct contrast with the other man. He is very exemplary in his life, careful to keep all his promises, and provides well for his family. He hardly ventures to speak of the truth to his neighbors, for fear he will mar the work and do harm. He does not see how the Lord can be so merciful as to forgive his sins, and thinks himself unfit even to belong to the church." She then said to him, "Brother Barr, the Lord bade me to say to you that you have confessed all the sins you knew of, and that he forgave your sins long ago, if you would only believe it." The look of sadness depicted on the brother's countenance quickly fled. He looked up with a smile, and said, in his simplicity, "Has he?" "Yes," responded Mrs. White, "and I was told to say to you, 'Come along, and unite with the church; and as you have opportunity, speak a word in favor of the truth; it will have a good effect, as your neighbors have confidence in you.'" He responded, "I will." Continuing, she said, "If Mr. Pratt could, for a time, take a position similar to that which Brother Barr has been occupying, it would do him good."

Thus was one cause of our difficulty in organizing removed. Before her testimony was borne, we could not get Mr. Barr to consent to unite with the church; while on the other hand, we found about every one was opposed

to receiving Mr. Pratt; still no one felt free to tell why they opposed. She next addressed a man having a sandy complexion, who sat on one side of the room; and then pointed to a thin-featured woman on the extreme opposite side, addressing them as husband and wife. She delineated some things that transpired in their former lives, before either of them had made any profession of the truth. She said that these things had been magnified by Satan before the mind of the woman until she was driven to insanity. "I saw," said Mrs. White, "that this woman had been one year in the insane asylum; but since recovering her reason, she has permitted these same jealous feelings to trouble her mind, greatly to the grief of her husband, who has done everything in his power to show his wife that he was true to her, and that she has no reason to hold him off in the manner she does." In a moment the wife rushed across the room, and on her knees begged her husband to forgive her. The individuals were almost strangers in that part of the country, and their former history was unknown. Those best acquainted with them, however, were aware that an estrangement existed between them, but the cause they knew not.

After Mrs. White had borne her testimony, the work of organizing the church was soon completed. Mr. Barr came heartily into the organization, while Mr. Pratt was left out. The moment the meeting closed, the latter said, with considerable vehemence, "I tell you what, there is no use trying to go with this people and act the hypocrite; *you can't do it.*"

The delineation of character, as in the above instance, forcibly reminds us of a similar case recorded in the days of Elisha the prophet:—

"And Elisha came to Damascus; and Benhadad the king of Syria was sick; and it was told him, saying, The man of God is come hither. And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and inquire of the Lord by him, saying, Shall I

recover of this disease ? So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Benhadad king of Syria hath sent me to thee, saying, Shall I recover of this disease ? And Elisha said unto him, Go, say unto him, Thou mayest certainly recover : howbeit the Lord hath showed me that he shall surely die. And he settled his countenance steadfastly, until he was ashamed : and the man of God wept. And Hazael said, Why weepeth my lord ? And he answered, Because I know the evil that thou wilt do unto the children of Israel : their strongholds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. And Hazael said, But what, is thy servant a dog, that he should do this great thing ? And Elisha answered, The Lord hath showed me that thou shalt be king over Syria. So he departed from Elisha, and came to his master ; who said to him, What said Elisha to thee ? And he answered, He told me that thou shouldst surely recover. And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died : and Hazael reigned in his stead."<sup>1</sup>

In the vision of Nov. 5, 1862, to which reference has already been made, are the following statements concerning Moses Hull :—

"Brother Hull has been dealt with faithfully. He has felt himself too much restrained. He could not act out his own nature ; and yet, while the power of the truth with all its force influenced him, he was comparatively safe. But break the force and power of truth upon the mind, and there is no restraint, no bounds. The natural propensities take the lead, and there is no end, no stopping-place. He has become tired of the conflict, and has for some length of time wished he could act himself more freely, and has felt hurt at the reproofs of his brethren. He was presented to me as standing upon an awful gulf, ready to leap. If he takes the leap, it will be final. His eternal destiny will be fixed. He is doing work and making decisions for eternity. The work of God is not dependent upon Brother Hull. If he leaves the ranks of those who bear the blood-stained banner of Prince Immanuel, and joins the company who bear the black banner, it will be his own loss, his own eternal destruction."

The following winter Mr. Hull preached some in Michigan, seeking by that means to banish his doubts, and shake off the influence of Spiritualism. In the spring of 1863 he

<sup>1</sup>2 Kings 8 : 7-15.

accompanied the writer to New England, to a tent-meeting which was held at Newport, N. H. At the city of Manchester, N. H., a second tent-meeting was held, after which we had meetings a few evenings in Smyth's hall. During all this time he had his seasons of doubting and rallying, until on the evening of September 20, he gave a discourse in the hall from Rev. 7:14, dwelling on the trials, conflicts, and victories of those who battle against sin. At the close of his remarks he told the congregation not to look to him, as it made no difference to them; neither would his course affect the truth; and if he should give it all up, they must hold on for themselves.

At the close of the meeting, he said to me, "I am going to start to-morrow morning for Ligonier, Ind., where my people are. I am not going to preach any more." And so he did. When I next heard from him, he was advocating Spiritualism. That evening was the last of his preaching of the Advent doctrine. Miles Grant and others said, "Oh, he will get enough of that in a little while, and come back to the Bible." But on the strength of the testimony I said, "Never! he has taken a 'final leap,'" and he has since found no "stopping-place." The apostle Paul says in regard to these hopeless cases: "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."<sup>2</sup>

The following report of a sermon of Mr. Hull's, taken from the *Industrial Appeal*, and copied by himself in his own paper, *New Thought*, Jan. 1, 1887, shows that if he has not already taken the position represented in Heb. 6:6, he is in a fair way to take it. The report reads: "Last Sunday evening Moses Hull gave the Liberals a more than usually entertaining and instructive lecture. He proved

<sup>2</sup> Heb. 6:4-6.

to the satisfaction of a majority of his audience that Jesus Christ was not a real personage, only a myth ; that his life, acts, and death were symbols of the appearance of the stars and the changes of the seasons." Is not that putting Christ "to an open shame"?

May 20, 1863, a General Conference was held in Battle Creek, Mich. It was the first session of that body in which the delegates bore credentials from their respective States. The representation was not, however, on the ground of numerical basis. The States represented on this occasion were Michigan, Wisconsin, Iowa, Minnesota, New York, and Ohio. May 21, a General Conference Constitution was adopted, and on the same day a State Constitution was recommended to the State Conferences, and adopted in a session of the Michigan Conference. These constitutions provided a numerical basis for delegate representation in the Conferences, and in the General Conference.

Step by step the message advanced, and each aggressive movement tended to strengthen and consolidate the work. With a continual increase of membership was a steady and continued growth in the finances, as indicated by the semi-annual report of the Seventh-day Adventist Publishing Association made about the time the above-named Conference was held, in which the book sales for the previous six months amounted to \$2,149.92. In Vol. XXI of the *Review*, May 16, 1863, the secretary of the Association gave a statement of the total receipts, which was as follows :—

"Received in shares and donations to the Association to date	\$10,374.13
" from Rochester office .....	700.00
" for additional material .....	300.00
" on book fund .....	1,355.00
" for power-press and engine .....	2,500.00
Total .....	\$15,229.13

"By a safe estimate of the property of the Association, its value is decided to be not less than \$20,000, which is nearly \$5,000 more than

it has cost the friends of the cause. This speaks well for the integrity and faithfulness of Brother White, and those who have been associated with him in the *Review* office. E. S. Walker, Secretary."

The publishing work having been brought to these results by the trying labors and sacrifices of Elder White, the profits arising therefrom virtually belonged to him; for the gain was really his self-denial, his business tact and careful management. But instead of claiming it, or any part of it, he cheerfully passed it all over to the church; and more than this, when the Association, after its organization, voted that he should have \$6 per week for services rendered, he only accepted \$4 per week.

In all ages and in all countries the natural heart is susceptible to the influences of the world, with its pride of life, its follies and fashions. The year 1863, in our own land, was not an exception, as will be seen by the infatuation of the ladies in following the prevailing fashion of wearing hoops, the dimensions of which made many of them look as if walking in an inverted baloon. About the same time two other extremes in dress were introduced, which excited much discussion. A brief notice of these will, perhaps, prepare the reader to better understand a testimony given by Mrs. White on the subject of dress, found in "Testimony for the Church," No. 10. The first extreme was that of wearing dresses made with a trail, or train, from ten inches to half a yard or more in length, according to the fancy of the wearer. These were often left to drag upon the ground behind the wearer, and were denominated by the gentlemen as "street sweepers." The second extreme was exactly the opposite, and was in style as nearly like that worn by the men as possible. This fashion was adopted by those following in the wake of Miss Bloomer, and hence was called the "Bloomer dress." Finally, the name was changed to the "American costume." Conventions were held from place to place by the advocates of this costume, and many of our sisters were in favor of adopting it. Some did wear it.

That our readers may understand how nearly it was like men's attire, I will notice an incident that occurred in the autumn of 1865. In —, N. Y., in company with an esteemed brother, the writer one day took a walk. Just before us we saw a lady acquaintance, who was accompanied, as we supposed, by a gentleman, as the person had short hair, soft felt hat, standing collar, a cravat, and a broadcloth coat which came down to about four inches above the bend of the knee, exactly like a gentleman's coat. The trousers were also black broadcloth, and the boots were those of a gentleman, while the cane swung "dude" style. The gait in walking was unlike that of a man, and this puzzled us. Finally Mr. — said, "Who is that with Miss —? is it he, she, or it?" Just then the person turned, facing us, when, lo! it was a woman:

Such were the existing styles in woman's dress when the following testimony was given:—

"Some who believe the truth may think that it would be more healthful for the sisters to adopt the American costume, yet if that mode of dress would cripple our influence among unbelievers, so that we could not so readily gain access to them, we should by no means adopt it, though we suffered much in consequence. But some are deceived in thinking there is so much benefit to be received from this costume. While it may prove a benefit to some, it is an injury to others.

"I saw that God's order has been reversed, and his special directions disregarded, by those who adopt the American costume. I was referred to Deut. 22 : 5: 'The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord thy God.' God would not have his people adopt the so-called reform dress. It is immodest apparel, wholly unfitted for modest, humble followers of Christ.

"There is an increasing tendency to have women in their dress and appearance as near like the other sex as possible, and, to fashion their dress very much like that of men; but God pronounces it abomination. 'In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety.'" <sup>3</sup> . . .

"With the so-called dress reform, there goes a spirit of levity and boldness just in keeping with the dress. Modesty and reserve seem

<sup>3</sup> 1 Tim. 2 : 9.

to depart from many as they adopt that style of dress. I was shown that God would have us take a course consistent and explainable. Let the sisters adopt the American costume, and they would destroy their own influence and that of their husbands. They would become a by-word and a derision. Our Saviour says, 'Ye are the light of the world,' 'Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.'

"We do not think it in accordance with our faith to dress in the American costume, to wear hoops, or to go to an extreme in wearing long dresses which sweep the streets and sidewalks. If women would wear their dresses so as to clear the filth of the streets an inch or two, their dresses would be modest, and they could be kept clean much more easily, and would wear longer. Such a dress would be in accordance with our faith."

On Sabbath, June 6, 1863, Elder White and his wife attended a tent-meeting held by Elders Cornell and Lawrence in Otsego, Mich. Mrs. White was there given a vision which opened before her the subject of health reform, and with it light on the subject of dress. From that time, articles on health and healthful living were published in the *Review*, and she began to write what had been revealed to her on health. Some of this appeared in "Testimony" No. 11 and in a work entitled, "How to Live." From what is said in No. 11 on the dress question, I will quote a few paragraphs:—

"God's loyal people are the light of the world and the salt of the earth, and they should ever remember their influence is of value. Were they to exchange the extreme long dress for the extreme short one, they would, to a great extent, destroy their influence. Unbelievers, whom it is their duty to benefit and seek to bring to the Lamb of God, would be disgusted. Many improvements can be made in the dress of women in reference to health, without making so great a change as to disgust the beholder.

"The form should not be compressed in the least with corsets and whalebones. The dress should be perfectly easy, that the lungs and heart may have healthy action. The dress should reach somewhat below the top of the boot, but should be short enough to clear the filth of the sidewalk and street, without being raised by the hand. A still shorter dress than this would be proper, convenient, and healthful for women



when doing their housework, and especially for those who are obliged to perform more or less out-of-door labor. . . .

"Whatever may be the length of the dress, their limbs should be clothed as thoroughly as are the men's. This may be done by wearing lined pants, gathered into a band and fastened about the ankle, or made full and tapering at the bottom; and these should come down long enough to meet the shoe. The limbs and ankles thus clothed are protected against a current of air. If the feet and limbs are kept comfortable with warm clothing, the circulation will be equalized, and the blood will remain pure and healthy, because it is not chilled or hindered in its natural passage through the system."

The length of this dress was presented as a commendable medium between the dress with a trail and the American costume. It was not said that any one *must* put it on, but that they must *not* take a course to cut off their influence, and disgust those they should help. It was not said that they *must* clothe their ankles in the *manner* here described, but that it *might* be done in that way. If the same object is accomplished in some other manner, as with long undersuits and knit leggins, it would be in perfect harmony with that testimony.

It will be noticed that in the style of dress recommended, there are five points essential to healthful clothing:—

1. Discarding corsets and all compression of the waist.
2. Dispensing with all bands on arms or limbs that would hinder the free circulation of the blood.
3. Clothing all parts of the body equally, especially the feet and ankles.
4. Suspending the skirts from the shoulders, and in no case allowing them to hang upon the hips, with bands.
5. The length of the dress.

The first four points are now advocated by every intelligent physician, and as to the fifth, the trail and the extreme short dress are now both discarded. But during the last year, Mrs. Jenness-Miller, of New York, in the most scientific hygienic dress journal of the age, has advocated that women shorten their dresses little by little, so as not to

make too abrupt a change, until they are brought up to about the top of a lady's boot,—just the length that "Testimony" No. 11 advocates.

During the winter of 1863-64, Elder Stephen Pierce and myself were engaged in organizing churches and holding meetings in what was then called the New England Mission, which embraced all the New England States outside of Vermont. January 15, 1864, the writer began a series of meetings of ten days' duration at Brooklyn, N. Y., where he met M. B. Czechowski, who entreated him to intercede with the General Conference to induce that body to consent to send him as a missionary to Italy. Persuasive powers were used, trying to induce Mr. Czechowski to wait awhile, as our people were not yet prepared for such an enterprise. But all reasoning proved unavailing; and a few months later, intelligence came that on presenting his wishes and strong desires to the First-day Adventists in Boston and vicinity, he was sent by them as a missionary to Europe. After traveling from place to place, he at last settled in Switzerland, and there presented the Sabbath and the three messages. As the result of his labors, a company of Sabbath-keepers was raised up in Tramelan. It was in this manner that the message was first introduced into Central Europe.

Mr. Czechowski was a Polander by birth. He was educated in Cracow, and as he himself stated, was an honest Catholic priest for fourteen years. Several years of his priesthood expired before he ever saw a Bible. As he advanced in the work, and associated with the priests, he discovered that they were careless and dissipated men. For this conduct he threatened to report them to the bishops, upon which they laughed at him. He presented the matter to the bishops, and they made as light of it as did the priests. He thereupon learned the Italian language, and sought an audience with the pope, in the Vatican at Rome. He laid his grievance before the pope, who said, "I know

it is too bad. I am glad you wish to discard such things. You will have to put up with it. If you will be steadfast, in two years I will make you bishop of Jerusalem." Up to that moment Mr. Czechowski had not doubted but that the Catholic doctrine was all right; but the pope's reply removed the scales from his eyes, so that he saw the iniquitous workings of the whole system. Said he, "I went into the front door of the Vatican a devout Catholic, and went out of the back door in less than an hour, a Protestant."

He was so indiscreet as to talk Protestantism in Rome itself. He was pursued, imprisoned two years, escaped from prison, married, and came to America. He went to Grand Ligne Mission, near Montreal, Canada. By that mission society he was sent to labor in Northern New York, and there he established a church of converted Catholics. After awhile a priest professed to be converted; but he was only a Jesuit in disguise, and turned his company back to Catholicism. In discouragement, Mr. Czechowski left the place, going to Findlay, Ohio, where our people, at the time of his arrival, were holding a tent-meeting. He there heard and accepted the truth. In company with Elder D. T. Bourdeau, he labored in the French work in Canada and Northern New York, and from there he went to Brooklyn, and thence to Europe, in the manner previously stated. From Europe he went into Roumania. He died in Vienna in 1876. The work in Switzerland lived, and in the year 1874, Elder J. N. Andrews was sent to Tramelan in response to a call made by the company there, to open up the Swiss mission. Such are some of the peculiar providences of God in spreading his truth.

Among the churches organized in the New England States was that at South Lancaster, May 1, 1864, with a membership of eight. Elder S. N. Haskell and his wife were two of those eight first members. Tithes pledged by this church for that year amounted to \$54.60. Up to this date the funds raised for the work of the General Conference during the

previous year amounted to \$2122.18. The sum expended in fields outside of organized Conferences was \$1715.12.

At the time of this spring Conference, a recommendation was first made by the General Conference to the State Conferences that an auditing committee consisting of six laymen who had not been in the employ of the Conference during the year, be selected to act with the executive committee in auditing, and settling accounts with ministers. Thus step by step, as necessity required, order was established in the work and cause of God.



## CHAPTER XXIII.

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### HEALTH INSTITUTIONS AND OTHER ADVANCE STEPS.

"BELOVED, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."—3 John 2.

THE period of time covered by the following chapter is four years, or from the spring of 1864 to that of 1868. It was during this period that the civil war closed, and several advance steps were taken in the work of spreading the light of the third angel's message.

The subject of healthful living and its proper relations to physical, mental, and spiritual development, were questions that came prominently to the front. In the *Review* of Oct. 25, 1864, Elder J. N. Andrews made the following important suggestions on the subject:—

"To leave off every injurious article of food, and to lead lives of temperance under the influence of good instruction and of conscience toward God, are among the things most essential to good health. Our bodies are the temple of the Holy Spirit. That we may truly glorify Him in our bodies, as in our spirits, how requisite that we possess in full vigor all the powers of our physical being! Thank God that this subject is now being especially set before our people. Health and strength are among the things most valuable to us, and of the greatest consequence to those who shall witness the grand events of the time of trouble."

The subject of Bible hygiene and Christian temperance was advocated, not only by our ministers, but through the columns of the *Review*, until, at the spring Conference, May 20, 1866, it was decided by a unanimous vote of our

people assembled, that as soon as practicable a health institution should be opened in or near Battle Creek, and that it should be under the medical management of Dr. H. S. Lay, who had, in addition to his former medical education, spent over a year at an Eastern water cure to learn the hydropathic methods of treating disease.

Upon the subject of establishing a health institution, Mrs. White says, in "Testimony" No. 11:—

"I was shown that we should provide a home for the afflicted, and those who wish to learn how to take care of their bodies that they may prevent sickness. . . .

"As unbelievers shall resort to an institution devoted to the successful treatment of disease, and conducted by Sabbath-keeping physicians, they will be brought directly under the influence of the truth. By becoming acquainted with our people and our real faith, their prejudice will be overcome, and they will be favorably impressed. By thus being placed under the influence of truth, some will not only obtain relief from bodily infirmities, but will find a healing balm for their sin-sick souls.

"As the health of invalids improves under judicious treatment, and they begin to enjoy life, they have confidence in those who have been instrumental in their restoration to health. Their hearts are filled with gratitude, and the good seed of truth will the more readily find a lodgment there, and in some cases will be nourished, spring up, and bear fruit to the glory of God. One such precious soul saved, will be worth more than all the means needed to establish such an institution. . . .

"Some who go away restored, or greatly benefited, will be the means of introducing our faith in new places, and raising the standard of truth where it would have been impossible to gain access had not prejudice been first removed from minds by a tarry among our people for the object of gaining health."

The establishing of such an institution, at that time, looked like a great undertaking; and had it not been for this encouraging testimony concerning the result, there would have been some delay in taking hold of the work. Instead of delay, however, only a few days passed after the close of the Conference, before the spacious dwelling-house of Judge Graves, with eight acres of land, constituting his

beautiful place of residence, in west Battle Creek, was purchased.

Adjoining this building, a two-story addition was at once constructed, to serve as bath-rooms. In these buildings the Health Reform Institute was opened. In the *Review* of June 19, 1866, the first general call for stock in the institution was made. In the same number of the paper, a statement was made that stock had already been subscribed by the churches of Battle Creek, Mich., and Olcott, N. Y., to the amount of \$2625, or 105 shares of \$25 each. As there was no law in the State of Michigan under which a corporation for managing health institutions could be formed, the property was held in trust for a time, until an incorporation could be effected.

The first of August there was also begun by the managers the publication of a monthly health journal, sixteen pages with cover, in magazine form. This was called the *Health Reformer*. This journal not only treated on health and temperance principles, but was also a means of advertising the health institution, which was formally opened for patients and boarders on the 5th of September, 1866, being less than four months from the time the subject was first mentioned to our people; and the sum of \$11,000 was subscribed to stock, a large proportion of which was already paid.



Health Institution, Battle Creek, 1866.

During the winter of 1866-67, a law was passed by the Michigan Legislature under which a corporation for managing the health institution could be formed. May 17, 1867, the corporation was formed, by-laws adopted, and the real estate and other property passed over to duly elected trustees. The whole amount of stock subscribed up to that date was \$26,100, of which \$18,264.87 was paid. The institution had a competent corps of physicians and helpers, and the buildings were nearly full of patients, several of whom had already embraced our faith, having learned of us as a people and of the truth after coming to the institution.

Notwithstanding Elder White's self-denial and carefulness in the management of the publishing work, those who knew not of his sacrifices, or if knowing, followed in the wake of those mentioned in the last line of Rev. 22:15, were active in circulating false reports, attributing his zeal and earnestness to mercenary motives, and charging him with laying up money by unfairness in deal. Because of these unjust and cruel accusations, a committee was appointed by the Battle Creek church, who, on May 20, 1863, made a call in the *Review* for all who claimed to be thus wronged to state how and wherein, and their grievances should receive prompt and impartial investigation. Five months passed without receiving a single report from this class, while on the contrary, one hundred and twenty-seven distinct testimonials were sent to the committee by persons living in all parts of the field, from Maine to Iowa,—persons who had transacted business with Elder White in sums of money amounting all the way from \$100 to \$5000. They were unanimous in testifying that the reports circulated were unmitigated and malicious slanders, without the slightest foundation of truthfulness.

In the *Review* of Dec. 6, 1864, under the head of "organization," Elder White made this statement:—



"We made over to the Association, property to the amount of every dollar that had been donated to the office from first to last, for presses, printing material, book fund, etc., and \$1200 more for the use of this property. There was still in our hands, in books which we sold to the Association, an amount sufficient to pay our debts. Thank God for the freedom of being able to 'owe no man anything.'"

In this connection it may be well to allude again to the fact that the inventory of the property which passed from Elder White's hands to the Association showed a gain of \$5000; besides this, went the "good will" (as it is termed) of a business which had built up a self-sustaining subscription list to the *Review*, and also to the *Youth's Instructor*.

In January, 1867, the business of the Association assumed such proportions that it became necessary to purchase another press. A Gordon job press for printing circulars and small work was therefore procured for \$625. At the time of the annual meeting in May, 1868, the office sales from all sources were reported as being \$6152; over \$3000 of this was for books alone.

With the growth of business at the Publishing Office and the Health Institute, our church building on Van Buren St. became too small to accommodate our Sabbath congregation, which necessitated the purchasing of the land on which the Tabernacle now stands, and the building of a commodious church, 40 x 65 feet, the cost of the building and land being \$8100.

In 1864 the spirit of war seemed to be almost universal, and in a large portion of the world warfare was being carried on, as may be seen from the following extract from an article taken from the *Opinion National* and published in the *Review* of Dec. 6, 1864. It reads:—

"Three quarters of humanity, in fact, are living in the barbarous state of war. There is war in Poland, Algiers, Tunis, United States, Peru, New Zealand, China and Kashgar, Japan, Afghanistan, and in twenty different countries in Africa."

As the war in the United States was prolonged, the situation became more and more critical for those who were opposed to bearing arms. A request was therefore made and published in the *Review* of Jan. 31, 1865, that the second Sabbath in each month be set apart as a day of fasting and prayer, that God would interpose in behalf of the non-combatants, and bring the cruel war to a speedy termination. In compliance with this request, the first general fast to be observed by the Seventh-day Adventists for this purpose was appointed by the General Conference for Feb. 11, 1865. This was followed by another appointment for the 25th of the same month and the first four days of March as days of humiliation and prayer to God in harmony with Rev. 7:3, that the winds might be held — the war closed — that the sealing message of the third angel might go forward. These days of humiliation were faithfully observed in Battle Creek, and of them Elder White says in the *Review*; Vol. XXV, No. 21: —

“Never have we realized such intensity of feeling, such drawings of the Spirit to the very throne of Heaven, such confidence in the answer of fervent prayer, as during these days of humiliation and prayer.”

What Elder White said of Battle Creek was equally true of other places. And what was the result? — In less than one month, “Richmond is taken,” came flashing over the wires; followed, April 9, with the news, “Lee has surrendered; the war is at an end.” So unexpected was the close of the war that even the political journals ascribed the praise to the Lord. The Chicago *Tribune* announced the victory of Grant in a jubilant manner, but closed its statements with “glory to God!” In the Detroit celebration of the event, the principal speaker said, “Richmond and Petersburg are ours, and Lee has surrendered. How the heart leaps at the announcement, and with what grateful aspirations to almighty God!” E. M. Stanton, Secretary of War, began his letter of congratulation to Grant in response

to the news of the victory, with the words, "Thanks be to almighty God." Others said, "It is the Lord's doings, and is marvelous in our eyes." So did the Seventh-day Adventists regard it, and rejoiced that the strife had ceased.

It had been, as it is now, the custom of Seventh-day Adventists for one or more of the General Conference Committee to attend each of the State Conferences. The proceedings of these assemblies were, and are still, reported through the columns of the *Review*. In the fall of 1864 a Conference convened in Iowa, but circumstances were such that no one of the General Conference Committee could attend it. The winter passed by, and no report of the meetings came to the *Review* office; the reason why, we knew not. In the spring of 1865 it was decided that Elder White and his wife, with the writer, should make a trip west, holding meetings in Illinois, Wisconsin, Iowa, and Minnesota; and as two of the members of the General Conference Committee could be present, it was decided to change the time of the Iowa Conference from fall to the spring of the year, and that it be held at Pilot Grove, June 30 to July 2.

Leaving Michigan, we held meetings at Hundred Mile Grove and Monroe, Wis., and at Princeville, Ill. At the first-named place we met for the first time the Olsen family, our Scandinavian brethren. Four members of this family have since become ministers among Seventh-day Adventists, Elder O. A. Olsen being now President of the General Conference. At Monroe, Elder Ingraham passed to Elder White a letter he had just received from Elder B. F. Snook, on the back of which was a postscript unnoticed by Elder Ingraham, which read: "Brother Ingraham, what do you think of striking out on the old plan of the independence of the churches?" Elder White noticed the postscript at once, and said, "There is rebellion in Iowa."

Continuing our journey, we came to Washington, Iowa, where we met R. M. Kilgore, since Elder Kilgore. Here

we learned that Elders Snook and Brinkerhoof were stirring up a war against Elder White and his wife. We also learned the reason why the report of the proceedings of the Conference, the previous fall, was not sent to the *Review*. At that meeting a resolution was passed that these men should each have \$15 per week for their services, to be paid quarterly in advance. As no minister in our ranks had before that received over \$12 per week, they withheld the report, and instead of having the report of their proceedings printed in the *Review*, they hired a man and paid him \$2 per day to make written copies for each church in the State.

On Thursday, June 29, a meeting of investigation was held at Pilot Grove, from 9 A. M. to 5 P. M., the writer being chosen to preside. In this meeting a full, free, and careful investigation was made of all the charges and difficulties urged by these two men. On Sunday morning, July 2, before a crowd of people, Elder Snook, who had been foremost in the rebellion against the Battle Creek office, and Elder White and his wife, acknowledged that in so doing he had been serving the purposes of Satan. A few days afterward both these individuals gave Elder White written confessions of their wrong feelings and course. These confessions were printed in full in the *Review*, Vol. XXVI, No. 8. Elder Snook said, "I now feel that I have been led by the wicked one in my movements of late, especially in my opposition to the body." Elder Brinkerhoof used these words, "I have been deeply under the influence of Satan, and in this condition I have done you [Elder White] a great wrong, and wounded the cause of God."

It appeared that after Elder Snook had drawn his quarter's salary in advance, he spent at least one half of his time at home instead of being out laboring in the cause. The meeting of investigation was timely for the cause in Iowa. The repentance of these men was of short duration, for in a brief period of time the defunct press and type

which had been first used to print the opposition sheet called the *Messenger of Truth*, and then for a short-lived paper called the *Hope of Israel*, was moved to Marion, Iowa, where was started a periodical called the *Advent and Sabbath Advocate*. In that movement these men took part for a time, but soon both of them gave up the Sabbath. Mr. Snook went to preaching for the Universalists on a salary of \$1000 per year, while Mr. Brinkerhoof quietly returned to teaching and pleading law as occasion required.

It was decided at the Iowa Conference referred to that the writer should remain in Iowa, and that Elder White and his wife should return to Battle Creek. It was voted at the same session that Brother Butler (Elder George I. Butler) should be licensed to preach. My labors during the two months in Iowa were equal to almost any four months of the most active service of my life, until I found myself just ready to drop with congestion of the brain. Elder White labored far beyond his strength. We had not yet learned that important feature of the health question, — temperance in labor. On Wednesday, August 16, Elder White had a stroke of paralysis, and I was telegraphed for at Eddyville, to return immediately to Battle Creek. I had been in Battle Creek but a few hours when I found my brain in such a condition that it was with difficulty that I could even walk without suffering from the jar thus occasioned.

As our people had no health institute at that time, we went, Sept. 14, 1865, to "Our Home on the Hillside," Dansville, N. Y., where we spent some twelve weeks. I received relief by the treatment there given, but Elder White's nervous system was so shocked, and his mind in such a condition, that he made but little progress. Mrs. White therefore decided that it was useless to remain longer in Dansville. We accordingly left that place December 7, for the home of Mr. Bradly Lamson, Lake View, Rochester, N. Y., where we remained about three weeks. Elder J. N. Andrews had just returned to that city, after having spent

several months in Maine. The families of Elder Andrews and Mr. Orton joined with us every afternoon in a praying season with and for Elder White. This continued until December 25. While the outside world was full of gaiety and feasting on that Christmas day, it was observed by the Rochester church as a day of fasting and prayer for Elder White. We had meetings both in the forenoon and afternoon, at the house of Elder Andrews, New Main St., and in the evening those who had been previously praying with Elder White, met with him again at the house of Mr. Lamson. The meeting that evening was a powerful one. Elder White was greatly blessed, and Mrs. White was given a wonderful vision, in which many things were shown her. Among these were instructions to Elder White how to proceed that he might carry out his faith in God, who had so evidently reached down his hand to work for him that he might regain his health. To those who had been praying for Elder White, Mrs. White said:—

“Satan’s purpose was to destroy my husband, and bring him down to the grave. Through these earnest prayers his power has been broken. I have been shown that Satan is angry with this company who have continued for three weeks praying earnestly in behalf of this servant of God, and he is now determined to make a powerful attack upon them. I was told to say to you, ‘Live very near to God, that you may be prepared for what may come upon you.’”

On the first day of January, 1868, Elder White and his family started by train for Battle Creek, Mich. I remained in Western New York the remaining part of the winter. From the very evening that the vision was given, Mr. J. T. Orton was impressed that his life was in danger, and yet he knew not from what source. This impression he expressed to several. On Sunday evening, March 4, he returned to Rochester from Parma, where he had been attending a two days’ meeting, in company with Mr. E. B. Saunders (now, 1890, residing in San Jose, Cal.), whom he requested to keep on the lightest street as they walked through the

city, "for," he said, "I feel all the while as though some one is going to try to kill me." And yet he did not seem to have any idea who it was that wanted to take his life.

I returned to Rochester from Parma, March 7, and stopped at Mr. Lamson's, son-in-law of Mr. Orton. On the 8th, he and Mrs. Orton visited with us, when we made arrangements to go the next morning by train to Lancaster, Erie Co., where I was to perform the marriage ceremony for his only son. The day was spent pleasantly by us, and yet it was a solemn day. They left Mr. Lamson's at 5 o'clock P. M., and at 7:30 P. M. a messenger came, informing us of a brutal attack that had been made on Mr. Orton by some unknown person, in his own barn, while caring for his horses. We hastened to the place, and found that he had been cruelly beaten over the head with an iron-bound cartstake, and was unconscious. He died at 12:35 that night. To this day it is unknown who committed the cruel deed. It certainly was not done for money, as his watch in his pocket was untouched, as was also his purse, which contained the sum of \$45. This was a heavy shock to Mrs. Orton, from the effects of which she never recovered. Her bodily health rapidly failed, and she did not long survive her husband. In a few months from that memorable evening, December 25, six out of the nine who engaged in that three weeks of prayer, were in their graves.

But, alas! Satan's attack upon the physical frame was not all the evil he wrought. Ever watchful to make a thrust, he saw an opportunity to instill into the minds of some that, as Job's comforters expressed to him, Elder White's affliction was the result of sins on his part, either unconfessed or still cherished. Happy is it that this error was seen and corrected ere the satanic design was accomplished.

In the year 1866, Elder John Matteson applied to the *Review and Herald* board of trustees to ascertain if they

would print, for the use of the Scandinavians, pamphlets and tracts in their language. He was informed that a lack of funds at the office forbade their doing so. But there were persons of his nationality in Wisconsin and Minnesota who were so anxious to have the truth printed in their mother tongue that, although they were in moderate circumstances, and numbered less than fifty, they raised \$1000 in cash, and placed it in his hands for that purpose. With this money and a quantity of neatly prepared manuscript, Elder Matteson came to Battle Creek, and again made application for printed books. As he was prepared to meet the objection previously made, his desires were granted, and March 18, 1867, he began the reading of his manuscript to Elder J. N. Andrews and myself, who were then members of the Committee on Publication. In other words, he told us in English what his manuscript said in Danish-Norwegian.

At that time there was no printer who could be spared to set the type for him, and so he begged the privilege of learning to set it himself. He continued at this work until he had about one thousand pages of pamphlets and tracts printed in his own language. With this new means for disseminating the truth among his people, he went forth, holding meetings in Michigan and most of the Northwestern States. From that date the work advanced quite rapidly among the Scandinavians.

To bring into this narrative the important events in the order of their occurrence, reference must now be made to an incident in connection with the visions of Mrs. White, differing somewhat in character from those hitherto mentioned. The circumstance is one of many instances where her testimony has been the means in the hand of God of raising persons from a state of despondency or despair, and will serve to illustrate all similar ones.

In the early morning of Dec. 12, 1866, Elias Stiles, of North Liberty, Ind., came to my home, requesting me to go with him to that place to administer relief, if possible, to



James Harvey, who was in despair, and feeling that there was no hope in his case. Knowing that Mrs. White had had a very extensive view in the last vision given, and that many cases were shown to her prophetically, I said to him, "It may be that Sister White has seen something about his case, and if so, and she will write it out, it will be more forcible than anything I could say to him." We at once called upon her, and without a word being spoken to her of Mr. Harvey's condition, I asked, "Sister White, have you had any light in any of the visions given you concerning the case of Brother James Harvey?" "Yes," said she, "I have, and I have felt for a few days as though I ought to write it out, and send it to him." She then began to tell us what she had seen. I said, "I am going to see him in the morning, and if you will write out what has been shown to you, I will take it to him." With this understanding, we left her, and in the evening we called again. She had completed the writing, and favored us by reading it aloud. The testimony stated clearly that Mr. Harvey would be brought into a feeble condition of health, and that Satan would seek to crowd him into despair, and try to make him think there was no mercy for him, and no hope in his case; but she saw that he had done all in his power to rectify the mistakes of his past life, and that God had forgiven him; and furthermore, when he should be tempted to destroy himself, she was shown that angels of God were hovering around him and pointing him to hope in God and heaven. There were many like words of comfort and encouragement in the testimony.

With this document in my possession, we went the next morning to North Liberty. On the way, Mr. Stiles told me that Mr. Harvey wanted to see me, but he said that I would have no word of hope for him; that, when I should meet him, I would agree with him that his case was hopeless, that he was a lost man; and then, like Eli of old, when he was told that the ark of God was taken, he should fall over backward and die.

We arrived at Mr. Harvey's about 3 o'clock P. M. When I met him, I said, "Brother Harvey, how are you?" In a most lamentable strain he replied, "Lost! lost!! LOST!!!" "No! you are *not* lost, there is hope in your case!" said I. When he saw that I thus answered him, he said, in a modulated tone, "I have thought for three weeks that there was no hope for me, and that I was lost; and to-day, as I was coming into town from the farm, and passing over the bridge at the mill pond, something seemed to say to me, 'You *are* lost! there is *no* hope for you! jump into the mill pond and drown yourself!' I thought to do such a thing would bring a reproach on the cause of Christ, and so I was restrained from destroying myself."

"Well, Brother Harvey, you are not lost!" said I. "I have a testimony here direct from heaven, saying that *you are not lost!*" He replied, "Then I will hear it." I then read the testimony to him, after first stating that not one word had been told Mrs. White of his state of mind until after she had written out what had been shown her, and the writing had been placed in my hands. As I completed the reading, his face lighted up with a smile as he said, "Then there is hope in my case. I do believe in the Lord." Following the reading, we had a praying season, from which he arose a changed and happy man. He told us that that writing described the workings of his mind for the last three weeks more accurately than he could possibly have done it. Thus the love of God was shown in lifting this brother, by this means, out of dark despair.

In 1868 it was arranged for Dr. R. T. Trall, of the Hygeotherapeutic College, of Florence Heights, N. J., to give a week's course of lectures before our ministers, in Battle Creek, Mich., the last of May. During the course, the Doctor was the guest of Elder White. Mrs. White did not attend the lectures, but as the Doctor would ride out daily in the carriage with Elder White and his wife and

Elder J. N. Andrews, it was understood that he was to listen to her ideas of hygiene, disease and its causes, the effects of medicines, etc. She simply talked what had been shown to her in vision, not telling, however, the source whence she derived her knowledge. The Doctor stated that medical science was in harmony with the ideas expressed by her. Elder Andrews told me that on concluding the conversation of the second day, the Doctor asked Mrs. White where she graduated in medical science. He was surprised on learning that she had never studied these things, but was giving him the result of what had been shown to her in Otsego, Mich., June 6, 1863. He assured her that her ideas were all in the strictest harmony with physiology and hygiene, and that on many of the subjects she went deeper than he ever had. After about five days of such rides and talks, the Doctor wanted to know of Elder White why he was invited to leave his college to lecture before the ministers in Battle Creek. Said he, "Mrs. White is just as well prepared to give them the needed instruction in hygiene as I am."

Her numerous writings on the various branches of practical hygiene have been for years before the public, and many of them are now compiled in a volume entitled, "Christian Temperance and Bible Hygiene." Some of the best educated physicians have declared, after a careful examination of these writings, that medical science is in perfect accord with them. With her they are not the result of study, but simply the writing out of what the Lord has revealed to her in vision.

## CHAPTER XXIV.

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### CALIFORNIA AND SWITZERLAND.

"As it is written, To whom he was not spoken of, they shall see : and they that have not heard shall understand." —Rom. 15 : 21.

UP to the year 1868, the Seventh-day Adventists' field of labor had been confined to the United States, and to that portion of it north of the southern boundary of Missouri and east of the Missouri River. At a meeting to consider the fields and the distribution of labor, during a session of the General Conference which was held in Battle Creek, Mich., May 28, 1868, M. G. Kellogg made a personal appeal for the Conference to send laborers to California. Then and there Elder D. T. Bourdeau and myself each stated, for the first time in public, our impressions in regard to its being our duty to labor in that State. It was made a subject of prayer, from day to day, until May 31, when it was decided that we should go to California. Elder White wrote an appeal for \$1000, with which to purchase a tent and send missionaries to the Pacific Coast. He pledged \$25 himself to start the enterprise.

At that time the railroad across the plains lacked five hundred miles of completion; so it was necessary to go by water *via* Central America. We left Battle Creek June 8, spending about two weeks in western New York, purchasing a tent and preparing for the journey. June 24 we sailed from New York City for California, by way of the Isthmus of Darien, arriving in San Francisco, July 18,

We found prices so high in San Francisco that it did not seem expedient to begin our labors with the tent in that city, so we presented the situation before the Lord in prayer, and plead with him to open the way. Our minds were at once impressed that it was duty to go northwest of the city, but where we did not know. The next day an entire stranger came from Petaluma to invite us to that place with our tent. There was a little church there who called themselves "Independents." They saw a notice in some Eastern paper that two ministers had sailed for California with a tent, in which they were going to hold religious services. They made the coming of these ministers a subject of prayer in their meetings, — that if these were the Lord's servants who were on their way to the Coast, they might have a prosperous voyage.

The night following that prayer-meeting one of their prominent members dreamed that he saw two men kindling fires to light up the surrounding country, which seemed to be enveloped in darkness. As the two men had a fire kindled and shining brightly, he saw the ministers of Petaluma trying to extinguish the fire by throwing on brush, turf, etc.; but all such efforts only increased the flame. As he was watching this, he saw that the men lighted a second fire in another quarter, and that some of the same ministers ran to quench that fire, but with no better success than in the first instance. In his dream he saw that this work was continued until the two men had five fires brightly burning, and the light was shining most beautifully. Then he saw these ministers, together with others, in council, and heard them say, "It is no use. Let them alone. The more we try to put out the fires, the better they burn." He then dreamed that his dream of the two men referred to the two men who were coming with their tent, and to the work they would accomplish. He related his dream to his brethren, telling them that he would know the men as soon as he should see them. When he saw Elder Bourdeau and myself, he de-

clared to his people that we were the identical men whom he had seen in his dream. As might be expected, that company did all in their power to help us in getting started in our meetings. They also indorsed the preaching, until we came to the presentation of the Sabbath question. Some six of their number accepted the truth, and the remainder joined in the opposition against us.

Our tent was first erected in Petaluma, August 13, and the meetings continued until October 16. There were five ministers in Petaluma, all of whom opposed our work. The first minister who preached against us, in introducing the subject, said, "If it had simply been the preaching of these men, I would have said nothing against them; but their books are in every house." It may be this was so, for we sold \$300 worth of books in the place.

After closing the tent effort in Petaluma, we held meetings during the winter in Windsor, and in Piner District, west of Santa Rosa. On April 9, 1869, the tent was pitched at Piner for a two days' general gathering of our people in the State. All assembled there, numbering about seventy persons. These had pledged in tithes for the work \$750 in gold. A temporary organization was formed, called a "State Meeting," which voted to sustain the mission and release the brethren east of the mountains from further financial burden in that line.

One thing I wish to notice in connection with the opening of the California mission, which well illustrates the practical utility of the gift of prophecy. Paul, in speaking of spiritual gifts, including the gift of prophecy, says they are "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."<sup>1</sup> Surely the most feasible way to perfect saints is to point out to them their errors, so that they may put them away, and be washed from their sins in the precious blood of our Lord Jesus Christ. And to this end, aid through the gift of prophecy in the work of the ministry has all the way

<sup>1</sup> Eph. 4 : 12.

along been manifested in connection with the cause of present truth, pointing out to the servants of the Lord the defects in their *manner* of labor, and how, by a different mode, they could be more efficient in the conversion of souls.

It is my privilege to bear testimony to some of the many instances where I have thus been helped, receiving instruction, reproof, and counsel from the gift of prophecy, which, heeded, have made my labors more efficient than they otherwise would have been.

During the years 1863 and 1864 my work had been in connection with our mission in the New England States, where our people were very poor, and few in number, and the greatest economy had to be practiced to "make ends meet." Of course such an experience would leave its impress upon the one conducting a work under such circumstances, and the same method of labor in a field where money was plenty and easy to be obtained, and where everything was managed on an oppositely liberal scale, would not produce the best results.

Shortly after our arrival in California we received a letter from Mrs. White, in which she related a vision given her in Battle Creek on the Friday evening of June 12, — a day that we had spent at Lancaster, N. Y., before starting for California. She had never been in California, and had no personal knowledge of the habits of the people. In fact, at that time she had never been west of the Missouri River. Any knowledge she possessed concerning things there, was derived from what the Lord was pleased to reveal to her. In the instruction in her letter, she delineated the liberal ways of the people of California, and what would be the effect of labor among them on a close "penny-wise" plan. In preaching to the people of California, they must be approached in something of the liberal spirit in which they worked, and yet not in a spendthrift manner.

As I now look back over the last twenty-three years, since the work was first started in California, and take in

the situation then, with the condition of the people, and the manner in which we would have conducted our work but for the testimony received, and as I witness the results of following the instruction given, I can say that our cause advanced more in three months than it would have done in one year had we not been helped "in the work of the ministry" by the instruction received through the gift of prophecy.

In the spring of 1869, from the middle of April to June 6, a tent-meeting was held in Santa Rosa. This was followed by a tent-meeting in Healdsburg, which opened June 10. During the latter meeting, either Elder Bourdeau or myself would meet with the company in Santa Rosa and vicinity, upon the Sabbath. By invitation of one of the trustees of the Munroe school-house, three miles west of Santa Rosa, I had appointed to meet them on the Sabbath of June 12. On arriving at the place I found the sisters in the house and the brethren all out-of-doors. An angry man seemed to be excitedly threatening what he was going to do. I quietly walked into the house, when this man rushed in, violently seized me by the arm, led me to the door, and with a push sent me out-of-doors, at the same time exclaiming, "Get out of here! you are a liar, a thief, and a blasphemer. You stole my son from the faith of his father. You lied in quoting a text of Scripture." It seemed, however, that the text did not read as he thought it did. What he called blasphemy was teaching the doctrine of the *destruction* of the wicked instead of eternal, conscious misery. Our little band retired from the scene, wishing the Lord's blessing on the raging man. We assembled under the boughs of a wide-spreading live oak near by, where we had a glorious open-air meeting, rejoicing even that we were called upon to suffer reproach for the name of Christ. Being near a public highway, where scores of teams passed during our meeting, the news of our treatment was rapidly spread all over the country, resulting in calls from various quarters for us to come and preach.



The meeting was appointed for June 19 at the Piner school-house, the district adjoining Munroe. A man in that district, two of whose married daughters had united with the Santa Rosa Sabbath-keepers, had caught the spirit of the man in the Munroe district, and had given out word that Loughborough would never preach again. Armed with a heavy club and a well-sharpened butcher knife, he stationed himself Sabbath morning at a secluded spot on the road over which I had to pass in going to the place of meeting. I was entirely ignorant of the man's threats, but on account of the extremely warm weather it so happened that I came to Piner very early in the morning, arriving there in time for breakfast. He, not knowing of my arrival, went to his place of concealment, expecting to waylay me. Meanwhile I held my meeting in the school-house. These proceedings caused an intense excitement all through the community. The people said the Adventists should have a meeting-house of their own in the city of Santa Rosa. One man of means came forward and donated two lots and \$500 in cash to start the enterprise. Several followed with pledges of from \$50 to \$100, etc. Many besides Sabbath-keepers donated cash and labor for the house. Suffice it to say that this opposition, over-ruled by the blessing of God, built the first Seventh-day Adventist meeting-house in California. It was 60 x 30 feet in size, and was all ready for occupancy the first of November, 1869.

Up to the spring of 1871, as the result of the efforts in Sonoma Co., five churches of Sabbath-keepers had been raised up. The opposition of which the "Independent" dreamed, followed us at every place. Then at a Methodist camp-meeting held near Calistoga, Napa Co., they met in council, and decided to "let the Adventists alone," because the more they opposed the doctrine, "the more it spread."

On June 16, 1871, we erected the tent in San Francisco, on the south side of Market St., between Fifth and Sixth Sts. As Elder Bourdeau had then returned to the East, another brother from Michigan joined me in my labors, arriving on

June 17: After a few weeks' effort in the tent, we continued our meetings in halls. As the result of these labors, up to Dec. 1, 1871, over fifty had accepted the message in that city. The expense of the meetings up to that time was \$630, but of this sum \$510 had been contributed by the interested ones in the city, and their tithes pledged amounted to \$1100 per year in gold coin, which was equivalent to \$1210 in currency. The whole number of Sabbath-keepers in the State had increased to two hundred and eight souls, and the tithes pledged by them for the support of the ministry was \$2100 per year in coin.

Until this date our trials in California had been more from outside opposition, but now arose an unlooked-for test of faith for our people, of a different character. An associate laborer persisted in a course of action which I was confident would subject himself and the cause to reproach. We had some bitter enemies in the city, who were watching our every movement, and were ready to use an unwise action to our injury. It became therefore extremely necessary to heed the apostle's admonition to "shun every appearance of evil." I did not claim that the brother had committed actual sin in his course of action, but I reasoned that our enemies would make capital of what he claimed to be innocent. He took the position that he had a right to "do as he pleased" in the matter, especially when it was admitted there was no sin in what he was doing. Thus things went on till Jan. 23, 1872, when I went from Sonoma Co. to San Francisco to see what could be done to check matters there. By this time our enemies were making use of his course as I had feared, and he was taking the position that it was "none of their business," that he would show them that he had a mind of his own, and could walk the streets *as he pleased* and *with whom* he pleased, without being subject to their remarks. I tried, by private labor, to show him that such a course of action would not answer, and that such an independent spirit would end in evil. He had his friends, who strongly sympathized with

him, some of whom began to take a position which would subject him to still greater censure. A large portion of the church saw the evil of his waywardness, and were ready to second the efforts I was making to save the cause from dishonor. Thus matters stood on Sabbath, January 27, when it was decided that there must be an investigation of the case, and some decisive action taken by the church, to save them from the stigma that this defiant spirit was likely to produce. A meeting was appointed, to begin Sunday, January 28, at 9 A. M., for the consideration of the situation, and our duty as a church in reference to the same. To all appearances a division in that church was inevitable. I spent much of that night in prayer to God, that he would work in our behalf.

On the morning of the 28th, as I started for the meeting, I met the fellow-laborer on the sidewalk, near my boarding place, weeping. Said he, "Brother Loughborough, I am not going to the meeting to-day."

"Not going to the meeting?" said I, "the meeting relates to your case."

"I know that," said he, "but I am all wrong. You are right in the position you have taken in reference to me. Here is a letter of confession I have written to the church: you take it and read it to them. It will be better for you, and better for those who might be inclined to sympathize with me, if I am not there."

"What has occasioned this great change in you since yesterday?" I inquired.

He replied, "I went to the post-office last night, after the Sabbath, and received a letter from Sister White, from Battle Creek, Mich. It is a testimony she has written out for me." Handing it to me, he said, "Read that, and you will see how the Lord sees my case."

He requested me to say to the church that he had "received a testimony from Sister White, reproving him for his conduct, and that he accepted it, as it was the truth."

A copy of that testimony lies before me, as I am writing. It was part of a view given to Mrs. White at Bordoville, Vt., Dec. 10, 1871. She began to write the part relating to this brother's case, Dec. 27, 1871, but for some reason the completion of the document was delayed until Jan. 18, 1872, at which time it was finished and mailed from Battle Creek. It then required about nine days to get letters overland from Michigan to California. In vision many things are shown to her prophetically. It was so in this instance. At the time of the vision there was but a shadow of what was actually developed when the testimony arrived in San Francisco. It will be seen, from a comparison of dates, that the culmination of the case in San Francisco came after the written testimony left the former place. Our brethren in San Francisco saw at once that no person could have written to Battle Creek and communicated the intelligence to Mrs. White in time for her to write this letter, for the state of things did not then exist. This, at the time, was of great weight to the brethren there, convincing them that there was divine power with that vision. I had not written a line to Elder White or his wife concerning the state of things in San Francisco, and the fellow-laborer declared that he had written nothing; and the brethren said, "If he had written, he would not have told the things that were brought out concerning himself."

When we afterward learned, from the other end of the line, concerning the writing out and mailing of the testimony, it was still further evident that the Lord who gave the vision had a care over the time of its being written and forwarded to its destination, so that it would reach there just at the right time.

At a very early hour on the morning of Jan. 18, 1872, Mrs. White was awakened with the above testimony vividly impressed upon her mind. The impression was as distinct to her as though audibly spoken, "Write out immediately that testimony for California, and get it into the very next

mail; it is needed." This being repeated the second time, she arose, hastily dressed, and completed the writing. Just before breakfast she handed it to her son Willie, saying, "Take this letter to the post-office, but don't put it into the drop. Hand it to the postmaster, and have him be sure to put it into the mail bag that goes out this morning." He afterward said that he thought her instructions a little peculiar, but he asked no questions, and did as he was bidden, and "saw the letter go into the mail bag."

Knowing our situation in San Francisco at that time, the importance of getting that letter into that very mail will be readily seen. In those days we had only one overland mail per day. Had the letter come Sunday night, the 28th, instead of Saturday night, the 27th, there would doubtless have been a sad rupture in the church. Had it come several weeks before, even just after the vision was given, the church would not so readily have seen its force.

To further demonstrate the correctness of the testimony referred to in this connection, we quote a few lines from it as follows:—

"I was shown, Brother —, that now you should be very circumspect in your deportment and in your words; you are watched by enemies. You have great weaknesses for a man that is as strong to move the crowd as you are. Separated from your wife, as you are, suspicion and jealousy will frame falsehood, if you give no occasion; but if you are careless, you will bring a reproach upon the cause of God which would not soon be wiped away. Satan is tempting you to make a foolish man of yourself. Now is your opportunity to show yourself a man, to accept the grace of God by your patience, your fortitude and courage. Be careful how you are enticed to make women your confidants, or to allow them to make you their confidant. Keep aloof from the society of women as much as you can; you will be in danger."

I have quoted the above as only a sample of the words of that lengthy testimony, which fitted as appropriately in this, as in many other things, to facts as they existed when the testimony arrived.

Here was a testimony which bore evident marks of the Lord's hand, not only in that it arrived at a proper time to effectually correct the existing errors, but, being humbly accepted and acted upon by the brother, in exerting a mighty influence to bring unity and stability into that young church.

As the tithes in California had become ample to sustain the work as then carried on, at the State meeting held in Santa Rosa, April 26, 1872, the subject of the duty of the California brethren to help institutions in Battle Creek was considered. As it was found that \$1755.24 had been raised by the brethren east of the Rocky Mountains to procure a tent, send laborers to California, and sustain the work there the first year, it was readily admitted that there was a debt of gratitude to the Eastern brethren which should be shown in lifting with them. Papers were accordingly circulated for pledges to stock in the Seventh-day Adventist Publishing Association, the Health Institute, and the \$10,000 book fund, which was then being raised. Up to February, 1873, the sum of \$1925 was paid by the California brethren to the above funds.

During the summer of 1872, tent-meetings were held in Woodland, Yolo Co., and a church was raised up in that place. The first of October, Elder James White and his wife arrived in California, and our first camp-meeting in the State was held, for one week, at Windsor, Sonoma Co. There were thirty-three tents in the camp, besides the sixty-foot meeting tent. The presence and labor of Elder and Mrs. White at this meeting were a great source of strength to the cause. They remained in the State until the last of February, holding meetings more or less with the Sabbath-keepers in the churches. February 15 and 16 the California Conference was organized in Bloomfield, Sonoma Co., by Elder White, the number of Sabbath-keepers being reported at that date as 238, and the tithes amounting to \$2151.51 per year, in coin.

While the work was being established in California, there were advance moves made in both old and new fields in other parts of the world. I spoke of the camp-meeting of October, 1872, in California. The first camp-meeting, so called, held by Seventh-day Adventists, was in Wright, Mich., Sept. 1-7, 1868. At this meeting there were two large meeting tents and twenty-two camping tents. This meeting was followed by one in Clyde, Ill., September 23-30, and another in Pilot Grove, Iowa, October 2-7. The year following,—1869,—seven camp-meetings were held in various States. These important general gatherings of our people have now grown so that during the summer of 1890, forty-eight camp-meetings were held by our people, four of them being in the Old World, — one near Basel, Switzerland, and one each in Denmark, Sweden, and Norway.

During the summer and autumn of 1869, much correspondence was carried on between the General Conference Committee and the brethren in Switzerland, who it was learned, had become somewhat embarrassed financially on account of having been induced by Elder Czechowski to purchase a large building to be used as a mission house, he afterward leaving them to go to other fields. Most of the leading brethren there were watchmakers. To aid them in their difficulties, \$2000 was advanced by our people in America; and as stated in the *Review* of Dec. 21, 1869, they were allowed to pay this advance in watches, which were disposed of among the American brethren.

Near the close of that year, James Erzenberger came from Switzerland to Battle Creek for the purpose of learning the English language and becoming better acquainted with our people and the workings of the cause in all its departments. In the General Conference of March 15, 1870, he was accepted as a delegate, representing the cause in Central Europe. He remained in this country nearly one year, returning to his native land Sept. 8, 1870, since which time he has labored much in the presentation of the truth among

both the Germans and the French, in connection with the Central European Mission. He is now one of the members of the Central European Conference Committee.

In January, 1870, the *Youth's Instructor*, which has been such an aid to the youth among our people, was issued semi-monthly. It thus continued until 1872. From that time to 1878 it was issued again as a monthly, but double its former size. Since Jan. 1, 1879, it has been published weekly.

During the time covered by this chapter, some important steps were taken by our people in the line of establishing a denominational school, where laborers could be fitted up for work in the cause of Christ. In 1868, Prof. G. H. Bell opened a school in the old office building, on the northeast corner of Kalamazoo and Washington Sts., Battle Creek. In the spring of 1871, at the close of the General Conference, a four weeks' ministers' lecture course was held, designed to aid those engaged in ministerial and church work.

There appeared in the *Review* of April 16, 1872, an article entitled, "Shall we Have a Denominational School?" in which were clearly stated the necessities for such a school. In the *Review* of July 16 it was announced that the school opened with twelve scholars, which number, after two weeks, had increased to twenty-five, and an evening grammar class of fifty had been started. The second term of the school opened Sept. 16, 1872, with forty pupils. December 16, the school had become so large that it was moved into the meeting house, where folding desks were attached to the backs of the church pews. A primary department of sixty-three scholars was also conducted in the gallery of the church. The measure to which this venture has grown, will appear as we advance in the perusal of this book.

With the spread of the truth into different fields came a demand for more room for the printing of books and periodicals. During the summer and fall of 1871, another brick building, an exact duplicate of the first, was erected in Battle Creek, a few feet to the east of the former. This



building was dedicated with appropriate exercises, Jan. 1, 1872.

The work among the Danish-Norwegians had assumed such proportions that a demand was made for a monthly journal in which persons of that nationality could receive instruction and encouragement in their mother tongue. Simultaneously with the dedication of the new office building, Jan. 1, 1872, appeared the first issue of the Danish monthly, *Advent Tidende* (Advent Tidings). This was indeed a source of new life to the work among the Scandinavian people.

April 2, 1872, an article appeared in the *Review*, stating that the interest in the principles of health reform had increased to such an extent that it had become necessary for the managers, during the previous two years, to double their accommodations for patients, and that this had been mainly accomplished by the purchase of cottages adjoining the grounds, by which means one hundred patients could be entertained.

We have now reached a point of time when a movement was set on foot, which, though small in the beginning, has since assumed large proportions, and is now of the greatest importance in the advancement of the third angel's message. We refer to the Tract and Missionary Society. The idea was suggested by the course of a few devoted sisters at South Lancaster, Mass. These sisters tried, for a time, the plan of mailing our denominational papers and tracts to different persons outside of our faith, afterward writing them letters. This had resulted in several individuals' accepting the truth, and brought to the mind of Elder S. N. Haskell the question, "Why may not all our people engage in doing what a few sisters have done?" During the year 1871, especially, this subject was agitated more or less through the columns of the *Review*. At the special session of the General Conference held Dec. 29, 1871, Elder Haskell being present and setting forth the practical utility of the

movement, a resolution was passed, recommending the formation of tract societies. Elders S. N. Haskell, W. H. Littlejohn, J. N. Andrews, J. H. Waggoner, and I. D. Van Horn were appointed as a committee to perfect plans for the formation of such societies.

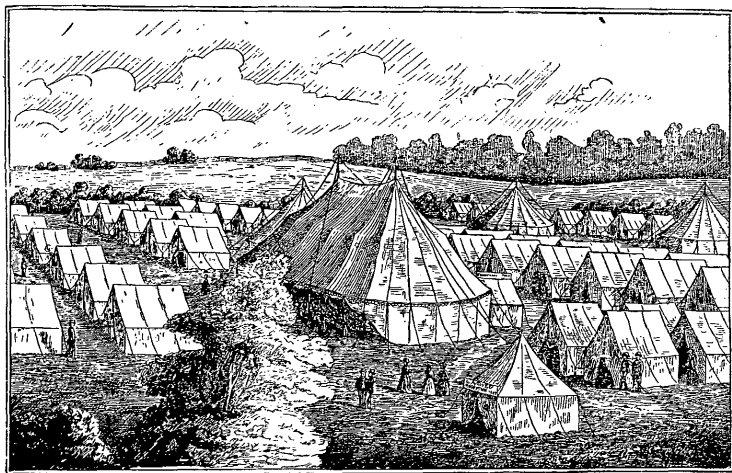
This movement introduced a new era in the prosecution of the work of the message. Hitherto the teaching of the truth had been confined almost exclusively to efforts put forth by the living preacher. For several years, Elder Haskell labored very assiduously in studying up and introducing plans for making the Tract and Missionary Society a success. It is only doing justice to him to state that he really seemed to be the pioneer in that line. This is not only true in the matter of State Tract and Missionary societies, but it was he, who, in 1878, introduced to the General Conference assembled in Battle Creek, the plan for a General (since called International) Tract Society, whose field of labor is the territory outside of our Conferences, not only in America, but also in foreign countries.

The Lord in his providence raised up efficient secretaries, who were a great assistance to Brother Haskell in this movement. We would here make mention of Sister Maria Huntley, who labored unflinchingly, even under (in later years) great affliction of body, and fell at her post some two years since. Through her efforts many of the present openings in foreign fields were first found. Other secretaries have joined in the same work. As the field of labor has been enlarged, a necessity has arisen for secretaries in different languages.

But the most important result of the establishment of the Tract Society work among us has been the influence which it has exerted in the direction of creating and increasing a missionary spirit among the local church organizations. It has given every one an opportunity to do something by correspondence and the distribution of reading matter, and to feel the inspiration of direct labor for the salvation of

souls. In many of our churches, weekly missionary meetings are held, devoted to prayer, the reading of letters received, or the relation of personal experiences in laboring for others, and counsel as to methods and work.

In reference to the work of the tract societies, which were instituted in 1871 and onward, it is safe to say that almost as many persons have been brought to the truth by the efforts of such workers, as through the personal efforts of the ministry. Through this agency the message is being published to all nations and tongues of the earth.



A Camp-meeting Scene.

## CHAPTER XXV.

### RAPID ADVANCEMENT.

"WHEREIN shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us?"—Ex. 33 : 16.

IT was not all "smooth sailing" with Israel. They had foes without who were seeking to impede their progress at every step. The "mixed multitude" and unconsecrated ones within the camp were ready tools, through whom Satan sought to stir up discontent, strife, murmuring, and rebellion. The fact that God's prospering hand was with the confiding ones, and that victory attended their efforts, was proof that this people had found grace in his sight—that the hand of the Lord was leading them.

So in the rise and progress of the third angel's message; its advancement has not been because the truths presented have been something congenial to the natural heart of man. On the contrary, the very central truth of the message—the Sabbath of the Lord—conflicts with selfish, worldly interests, separating those who obey it from the business of the world two days in a week. The cause of present truth has had its external foes; determined and persistent in their efforts to overthrow the work. Of them it may be said, in the words of the psalmist, "If it had not been the Lord who was on our side, now may Israel say; if it had not been the Lord who was on our side, when men rose up against us: then they had swallowed us up quick, when their wrath was kindled against us."<sup>1</sup>

Selfish and discontented persons within our ranks have arisen from time to time, telling what great things would be done when their purposes were accomplished; but like a will-o'-the-wisp their lights have long since gone out. The cause of present truth, meanwhile, has been surely and steadily making its way round the world, gaining in stability and strength with every advance movement.

In this chapter I wish to call attention to a very eventful period in the rise of the work, during which several advance steps were taken, — from March, 1873, to the year 1878, a period of about five years. In this period much was done to extend the borders of the work, and important additions were made to the facilities for working.

At the session of the General Conference held in March, 1873, the California Conference, which had been organized the month previous, was voted into the General Conference. Considerable time was also spent in that session of the General Conference in considering the propriety of raising means for the erection of suitable buildings for conducting a denominational school, in which workers should be prepared for entering the various fields. A committee was at this time appointed to take in hand the matter of raising the necessary funds for the accomplishment of this purpose; and at another session of the Conference, held Nov. 16, 1873, it was reported that \$52,000 had already been pledged for the Seventh-day Adventist educational fund, to be used in securing grounds and erecting suitable buildings the next season. By vote, at the same session, a committee of seven was chosen to form an educational society and procure a site for the buildings. December 31, 1873, this committee bought twelve acres of ground in the west part of Battle Creek, seven acres of which form the present campus of Battle Creek College.

Elder Geo. I. Butler, as a member of the General Conference Committee, had labored in the different State Conferences raising funds for the College. He also wrote many

important articles for the *Review*, setting forth the importance of the educational work among us, and the necessity of an institution like the proposed Battle Creek College, where such needed instruction might be obtained. At the General Conference just mentioned he was elected president of the General Conference, and Sydney Brownsberger secretary. The General Conference Committee elected, were Geo. I. Butler, S. N. Haskell, and Harmon Lindsay. The names of James White, Ira Abbey, J. N. Andrews, and Uriah Smith were added, to act with the General Conference Committee as the committee of seven who incorporated as "The Educational Society of the Seventh-day Adventists."

From this time Prof. Brownsberger was connected with the Battle Creek College, until he was called to take charge of a college then to be opened in Healdsburg, Cal.

It was about this time (1873) that Elder W. H. Littlejohn wrote and published his work of 400 pages on the proposed "Constitutional Amendment, or the Sunday the Sabbath, the Change and Restitution," a debate with the editor of the *Christian Statesman*. From that time he has contributed quite largely to the columns of the *Review*; and while his health permitted him to do so, he preached much from State to State in the State Conferences, camp-meetings, and general gatherings of our people. In 1883 he was elected president of the Battle Creek College, and served in that capacity until 1885, when he was succeeded by Prof. W. W. Prescott.

In the *Review* of July 8, 1873, a statement was made by Elder James White concerning the workings of the Publishing Association, showing that while only about \$35,000 had been paid into its funds in the form of stock and donations, the inventory taken a short time previous showed the net worth of the institution to be \$73,000. He stated further that from these earnings the Association had paid to authors the sum of \$5000 for MSS. for new books.

In consideration of the sacrifices made by Elder White in starting the publishing work, and in view of the small remuneration he had received while so judiciously managing the affairs of the office after the Association was formed, the trustees proposed, in the year 1870, to pay him \$3000 of its earnings. In 1872 they again tendered the offer, increasing the sum to \$3500. Up to July 8, 1873, he had utterly refused to receive anything in that line from the Association.

It was apparent that the growing interest in the publishing work demanded still more room, so during the summer of 1873 a third brick building, an exact duplicate of the other two, was erected on the southwest corner of Main and Washington Sts. This expense was met from the earnings of the institution, there being no necessity of any call for stock or donations to accomplish it. The book sales of the Publishing Association for the nine months immediately preceding November, 1873, amounted to \$10,578.40. In the *Review* of Nov. 25, 1873, it was reported that the net earnings of the office for several months had been about \$1000 per month. By this means the office was able to place in its buildings, in December of that year, another power-press—a Cottrell and Babcock cylinder—weighing 14,675 lbs.; at a cost of \$3400.

The Battle Creek denominational school opened its winter term in the rooms of the third office building on Dec. 15, 1873, with one hundred and ten pupils enrolled.

The progress of the publishing work and the increasing interest in the matter of education of workers, was only in proportion to the growth of interest in the cause in all parts of the field. We notice that during the summer of 1873, twenty tents were used for meetings in the various States, most of them sixty-foot circular tents.

An interesting item was reported by the Tract and Missionary Society in California in April of that year, which is worthy of notice here. It was that the jewelry which had been donated to the society by those who had accepted

the truth in that State, up to that date, had been melted, assayed, and sold at its actual gold and silver value for the sum of \$200; that this means had all been invested in tracts, pamphlets, and periodicals, which had been distributed, and that the society already had definite knowledge of twenty who had been brought to the acceptance of the truth by means of literature purchased with the proceeds of the jewelry. Among those brought to the knowledge of the truth by reading, was John I. Tay, of Oakland. By the urgent request of himself and three others who had accepted the truth there, I met with them, at the house of Mrs. Willis, on Market St., opposite the high school building, on Sabbath, October 25. The first public meetings of Seventh-day Adventists in Oakland were held the 25th and 26th, in a hall on Broadway, No. 1055. On Sunday, six signed the covenant, and a Sabbath-school and tract society were organized, which was the nucleus of what is now the center of the work in that State.

With the opening of 1874 the interest among the Scandinavians was such that there was a demand for a periodical in the Swedish language; so in January there was begun in Battle Creek, Mich., the publication of a monthly, sixteen-page journal, the *Svensk Herold* (Swedish Herald).

The most of the winter of 1873-74 was spent by Elder White and his wife in California. They were accompanied by Elder I. D. Van Horn and his wife, who labored in the State until March, when they went with a new sixty-foot tent, purchased in San Francisco, to open up the work in Oregon and Washington Territory. Their tent was first pitched for meetings in Walla Walla, Washington Ter., April 23, 1874.

In the *Review* of April 21, 1874, was an article from Elder White, in which, speaking of the work on the Pacific Coast, he stated that there would soon be demanded the establishment of a weekly paper devoted to the interests of the cause upon that coast. A short time after this, the



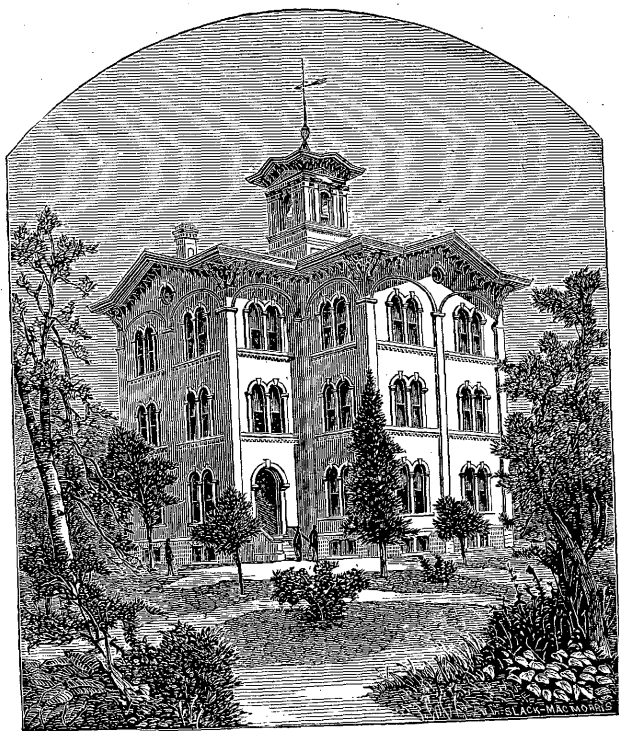
way opened for the purchasing of a small quantity of type and material, in Oakland, with which, in the month of June, there was begun a semi-monthly publication called the *Signs of the Times*.

The last of April, 1874, a sixty-foot tent was pitched for meetings on the city hall grounds, in Oakland, Cal. The latter part of May another tent of the same size was erected in East Oakland. In both these tents, which were about two miles apart, services were continued for several weeks. The question of temperance, especially "local option," was at that time agitating the public mind of that city. Our tents were used more or less for the temperance meetings, and this served to advertise our people and their work. Our brethren took a strong position in favor of temperance, and in the "local option" issue voted for the closing of saloons on all days of the week. As the result of this tent effort, a church of fifty members was raised up in that city. Their tithes pledged amounted, in coin, to \$665 per year. After the tents were taken down, the meetings were held in a hall on the corner of Broadway and 12th Sts., in the same building where the office of the *Signs of the Times* was first located.

After printing six numbers of the *Signs*, Elder White returned East, requesting the California Conference to make provision for the publication of the paper. At the General Conference, Aug. 15, 1874, a proposition was made to the Eastern brethren to raise \$6000 with which to purchase press, engine, and type for the *Signs* office, if the brethren on the Pacific Coast would raise \$4000 to secure a site and erect a suitable building for an office.

Elder Geo. I. Butler, at that time a member of the General Conference Committee, attended the camp-meeting at Yountville, Cal., and presented the proposition to the brethren. On Oct. 11, 1874, they responded to the call by pledging the sum of \$19,414 in coin. At this session of the California Conference it was reported that the Sabbath-

keepers in the California State Conference numbered 550, and that the tithes pledged by them amounted to \$4127.64 coin per year. After effecting a settlement of all accounts, the Conference donated to the General Conference, from its surplus Conference funds, the sum of \$500, and notwithstanding they had pledged so freely on the morning of



Battle Creek College, 1875.

October 11 to the publishing fund, in the afternoon of the same day they pledged \$1616.20 for a tent and camp-meeting fund.

After the close of this camp-meeting the 60 x 120 foot tent was erected near Dr. Cunningham's Tabernacle, in San Francisco, for a series of meetings. Elder Butler re-

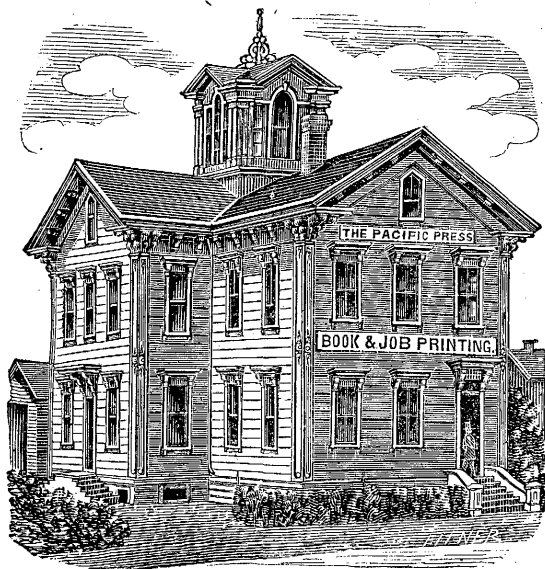
mained several weeks in California, aiding in the preaching in the tent, as well as laboring for the churches of San Francisco, Oakland, and Woodland. He was called away by the sad news of the death of his only daughter.

At the General Conference, Aug. 15, 1874, it was voted that Elder J. N. Andrews be sent as a missionary of the Seventh-day Adventists to Central Europe. In accordance with this decision he sailed from Boston for Liverpool, *en route* to Switzerland, on the steamer "Atlas," of the Cunard line, Sept. 14, 1874. He was joined in his labors by Elder James Erzenberger, whom we have previously mentioned. Having learned of a church of forty members in Prussia who with their pastor had begun the observance of the Sabbath, these brethren made them a visit, at Elberfeld, Feb. 1, 1875.

During the summer and fall of 1874, the Battle Creek college was erected. It was a brick structure, three stories above the basement, 75 x 75 feet, in the form of a Greek cross. It was completed and dedicated with appropriate exercises Jan. 4, 1875. The school opened in this building with over one hundred students, and seven competent teachers for the different departments.

On Feb. 2, 1875, Elder James White and his wife, accompanied by Elder J. H. Waggoner and other efficient workers, arrived in Oakland. On the 12th of the same month a special session of the California Conference was called, to take into consideration a location upon which to erect buildings for the office of the *Signs of the Times*. After due deliberation, the decision was made to secure lots on the west side of Castro St., between 11th and 12th Sts. The same day Elder White and John Morrison purchased these lots, taking deeds in their own names, with the understanding that when the Association should be formed, they would deed over to it as much of the land as should be deemed necessary for the use of the corporation. April 1, 1875, the Pacific Seventh-day Adventist Publishing Association was formed in Oakland,

its capital stock being fixed at \$28,000. The central portion of the lots on Castro St. were, according to agreement, deeded over to the Association by the above-named parties, and a building was at once constructed by O. B. Jones, of Battle Creek, Mich., the form and size of which was the same as those of the three offices erected in Battle Creek, save that the one in Oakland was constructed of wood instead



Pacific Press. Oakland, Cal., 1875.

of brick. This building being ready for occupancy, the *Signs of the Times* was moved into its new quarters on Friday, Aug. 27, 1875.

While these advance steps were taken in establishing this publishing house, pointing to Oakland as the center of the work in California, there was a corresponding increase of interest in San Francisco. That church, from its rise, had been under the necessity of renting halls for meetings, and that, too, at considerable expense, and with some inconven-

ience, as no series of meetings could be held in them because much of the time they were required for other purposes.

On the evenings of April 14 and 20, 1875, the leading members of the San Francisco church were called together at the house of Mrs. J. L. James, Fifth St., near Market St., and Mrs. White there related to us what had been shown her in vision concerning the situation, which was that San Francisco would ever be a missionary point, where the work could be carried on; and that souls would, if the matter was managed judiciously, continue to accept the truth. If a house of worship was erected where the people could be invited, and where labor could be put forth, souls would be added to their number, who, in their turn, would help to meet the expense, and lift the debt which must be incurred in preparing a meeting-house.

Mrs. White continued by saying that she had seen that when she should urge upon the San Francisco church the importance of erecting a house of worship, it would look to that poor church like a move in the dark. But she was bidden to say that as they moved out they would see the providence of God opening the way before them, step by step, and that friends would be raised up all the way along, until finally the debt would be entirely taken up.

Being one of the few who met in the meetings already referred to, I can say that the idea of that company, who were, nearly every one of them, of the poor of this world, taking hold to erect a meeting-house 35 x 80 feet, and that, too, in a city where the least expense for a lot seemed to demand an outlay of at least \$6000, looked indeed like "a leap in the dark." They were induced to make the move only by the full confidence they had that the testimony borne to them by Mrs. White was from the Lord, and would surely be accomplished.

Having been connected with the enterprise more or less from its inception until October, 1890, I wish here to state that the above testimony has been fulfilled in every particu-

lar. When we started out in quest of lots, we succeeded in obtaining a \$6000 lot for \$4000. One sister said she would give \$1000 if she could sell her place. She immediately put the property in the hands of a real estate agent, who told her the price was too low. Within two weeks her place was sold for \$1000 more than she at first valued it, and her pledge was paid. Another, a poor brother who did not see how the church could be built, but said, "If the Lord says it must be done, he will open the way somehow," found, to his astonishment, the estate of one of his relatives settled up, and that he was the possessor thereby of \$20,000. He gave \$1000 toward the building, and bought one third of the church lot on which to place a residence for himself, thus in two ways bringing relief to the society.

Thus we might mention many donations and favors which the committee met as they went on with the erection of the building. Suffice it to say that the church edifice was put up at an expense, with lot, of about \$14,000, over one half of which was met by donations before the house was finished. Laguna St., on which the building was erected, being a section of the city where there was a lack of buildings for school purposes, the school board came to rent the lower rooms in which to hold a school, before the roof was on the house. Seventy-five dollars rent per month received for nearly two years, met the interest and the running expenses, leaving the society to apply what it could raise toward the remaining debt. When I left California, there was still a little debt of a few hundred dollars on the building; but it was without interest, and it was expected that this would be wiped out very soon.

The part of the testimony concerning souls accepting the truth has been most wonderfully fulfilled. Not simply scores, but hundreds, have received the light of the truth in that city, and are now scattered abroad in various parts of the earth. From month to month, as I visited San Francisco, I would see anywhere from two to ten persons who had ac-

cepted the truth since I last met with them ; and the end is not yet.

The lots for the San Francisco meeting-house were purchased about July 25, 1875, and from that time work upon the house was pushed on vigorously. After the close of the camp-meeting at Fairfax, October 6, the tent was pitched for a series of meetings on Mc Allister St., San Francisco, between Gough and Octavia, only about two blocks from the meeting-house. This tent-meeting continued until about December 18, when the meetings were moved into the new building. The church building was dedicated to the service of God by the writer, on April 2, 1876.

On Dec. 25, 1875, Elder D. T. Bourdeau and family sailed from New York to join Elder J. N. Andrews in the work among the French in Switzerland.

In a special session of the General Conference, held in Battle Creek, March 31, 1876, it was voted to raise \$10,000 by donations, from those who could pay \$100 or more each, for the purpose of establishing a publishing house at some feasible point in Central Europe.

With the first of July of that year was begun the publication of a French paper at Basel, Switzerland. This was a monthly, called *Les Signes des Temps* (The Signs of the Times). It was ably edited and conducted by Elder J. N. Andrews. But few of our readers can form a just conception of the labors of Elder Andrews in his efforts, at the age of about fifty years, to master the French language, not simply so that he could write and publish in that language, but to attain to fluency of speech in its use. Prayerfully and persistently he studied, even amid afflictions of body, until, in the year 1882, the year before he died, he told me he could address an audience in the French language just about as freely as in his own mother tongue.

In the *Review* of July 6, 1876, under the heading, "Seventeen Fold," the editor, speaking of the first introduction of tent work among us as a people, or rather of the



year 1854, when there were three tents in the field, says, "The present year we have not *three* only, but some fifty tents in the field, mostly sixty feet in diameter, doing good service in the cause."

In the *Review* of Oct. 5, 1876, is a statement concerning the report made in the regular session of the General Conference, September 15 to 19, to the effect that the book sales at the *Review and Herald* office for the preceding year were \$20,281.44, and that the assets of the Association above all debts were \$96,719.50. It was also stated in the same Conference that the General Conference at that time comprised ninety-six ordained ministers, seventy licentiates, 398 churches, and 10,044 members, whose yearly tithes amounted to \$43,998.47.

The circulation of the Danish and Swedish papers in Norway and Sweden had awakened such an interest in those countries that there was a great demand for the living minister to preach the truth. It was therefore the sense of the General Conference that Elder J. G. Matteson go to Scandinavia as soon as possible, to follow up the interest and establish the work there. The arrangement as to the time of carrying this plan into effect, was left to the General Conference Committee, who arranged for Elder Matteson to sail from New York City for Denmark, on the North-German Lloyd steamship "Pomerania," May 24, 1877.

With the opening of 1877 a report was made through the *Review*, showing 200 students in attendance at Battle Creek College. The interest manifested in making preparations to enter the field was a good index to the corresponding advancement of the cause in every direction.

With the establishment of the publishing house in Oakland, Cal., the growing interest and increase of numbers was such that it was deemed expedient to erect a house of worship in that city; therefore, on Feb. 24, 1876, a lot was purchased from Mr. Bigelow, on the northeast corner of Thirteenth and Clay Sts., and on the 19th of March the work of build-



ing the meeting-house, 40 x 70 feet, two stories, was begun. This house, with the land, cost about \$13,000; and by Oct. 25, 1876, the building was so nearly finished that we could remove our meetings from the hired hall to the lower rooms. The house was dedicated April 1, 1877, Elder James White conducting the services.

A few words from an address delivered at the second Fairfax (California) camp-meeting, Sept. 21, 1876, will give the reader some idea of the philanthropic course pursued by Elder White in California, and will at the same time exhibit the self-sacrificing characteristics of this devoted servant of God. We quote as follows:—

“We have had what I esteem our most efficient and timely help in the labors of our dear Brother and Sister White, who have each spent in California one year and nine months, as follows: From Oct. 1, 1872, to Feb. 27, 1873, they were both with us, and rendered most timely and efficient aid in our first camp-meeting at Windsor, in Woodland, and also in San Francisco, where our cause was saved from threatened ruin by their timely help. Besides this, their labors at that time gave shape and stability to the work among our people in the entire State.

“Their second visit was Dec. 28, 1873, Sister White remaining till June 4, 1874, and Brother White until Aug. 2, 1874. It was during this visit that they struck a most effective blow against our narrow plan of working, and, moved out by the Spirit of God, they did good execution in opening the way for the establishment of the cause on a permanent basis in Oakland, which proves to be so excellent a center for the work upon the Pacific Coast. It was during this visit that Brother White began the publication of the *Signs of the Times*.

“Their third visit was from Feb. 2, 1875, to April 29, 1875. Aside from their other valuable labors during this visit, they gave their counsel and strength to the work of locating the *Signs* office, the planning of proper office buildings, and bringing up the San Francisco society to the decision of building a meeting-house in that city.

“The fourth visit of Brother and Sister White to this coast was at our last camp-meeting on the Fairfax ground. They came Sept. 25, 1875, Brother White remaining with us until March 22, 1876, and Sister White until May 21, 1876.

“It is proper that you should understand what Brother White has done for the cause here in point of means, both from his own purse and by his influence with Eastern brethren. The \$2000 in the shape of rail-

road fare [this relates to fare of himself and other laborers who had come to the coast] was, by his advice, met in the East instead of being taken from our funds. His own time, twenty-one months, which he spent here, at \$12 per week (and this is a low estimate for such labor as he bestowed), would amount to about \$1100. He certainly was under no more obligation to devote his time here without recompense than other ministers who were performing less arduous labors than he, and who were paid in full for their time from the State treasury.

"There are still other proofs of Brother White's care for, and devotion to, the work in California. He donated from his own purse \$1000 to the California publishing fund, thus by his example and influence stimulating our Eastern brethren to action. He induced our people east of the plains to raise \$11,000, which is already paid, for the purpose of making our publishing house in Oakland a first-class office. He also donated \$1000 to the San Francisco meeting-house, besides loaning them \$6000 at a moderate rate of interest. The \$6000 loaned to the San Francisco church was the proceeds of \$7000 worth of property in Michigan, changed from currency to specie at that discount in order that he might step into the gap with funds, and help the cause here at a time when the means were most needed.

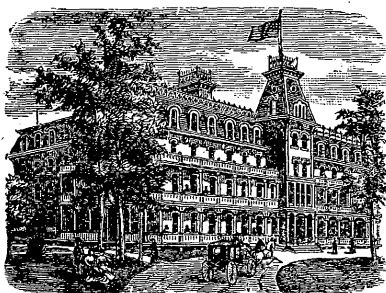
"He also donated \$1000 to the Oakland church, to aid in building their meeting-house, and gave another \$1000 from his own purse to get experienced help from the East to labor in the office of the *Signs of the Times*. What more could a man do to give proof of his care for the cause, and the prosperity of the work here in California?"

An answer to the query that may arise as to how Elder White obtained the means which he donated to the cause, will be given farther on in this book. Suffice it to say here that God honors those who honor him with their substance, and sometimes gives a striking illustration of the declaration in Holy Writ, "The liberal soul shall be made fat; and he that watereth shall be watered also himself."

March 31, 1877, Elder Uriah Smith opened a Biblical institute in the Oakland meeting-house. This course of instruction, attended by a class of fifty, was a means of great good, especially to the young laborers on the Pacific Coast. The same series of lectures were not long afterward published in book form, and exerted an influence throughout the entire field.

With the proportionate progress of the cause in other departments, there was a marked advancement at the Health Institute in Battle Creek, Mich. Under the management of J. H. Kellogg, M. D., who became connected with the institution as physician-in-chief about the year 1872, it was found that the demand for treatment was so great that in the spring of 1877 more room must be provided. The name of the institution was at this time changed from Health Reform Institute to the Sanitarium, and a new main building was erected.

This structure was 136 x 46 feet in size, four stories above the basement. It was heated throughout by steam, and lighted by gas. Shortly after its opening it was nearly filled with patients and guests. Up to that time what had been pre-

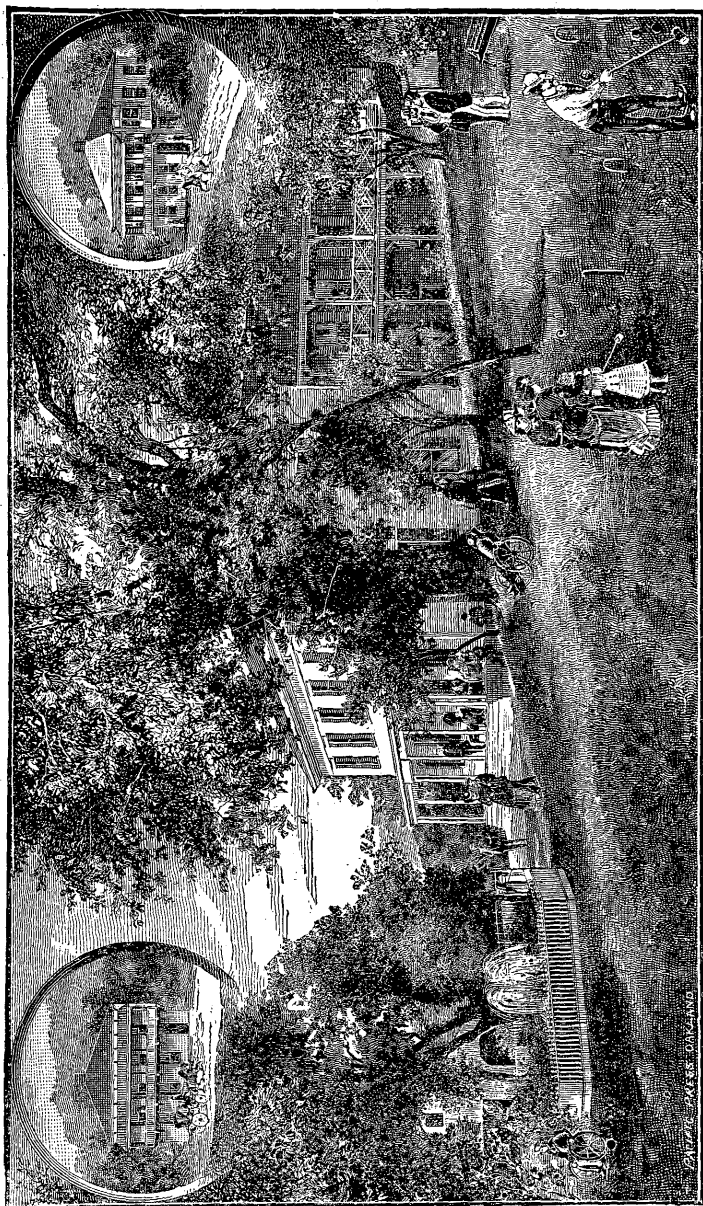


The Sanitarium, 1877.

dicted in 1866 by the testimony of Mrs. White respecting the institution, had been most strikingly fulfilled. Scores had already accepted the light of present truth, whose attention had first been called to this people by their coming to the institution in pursuit of health.

Oct. 25 and 26, 1877, the North Pacific Conference and Tract and Missionary Society, comprising the State of Oregon and Washington Territory, was organized by the writer. After two years of labor by Elders Van Horn, A. T. Jones, and others, there were 200 Sabbath-keepers, with a tithe pledged to the support of the work amounting to \$800 per year.

In the *Signs of the Times* of Nov. 22, 1877, M. G. Kellogg, M. D., announced that he had secured grounds on the side of Howell Mountain, two and a half miles from St. Helena, Napa Co., Cal., and was about to erect a building



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RURAL HEALTH RETREAT, 1878.

(St. Helena, California.)

Digitized by the Center for Adventist Research

to be called the "Rural Health Retreat," located by the side of Crystal Springs. During the winter of 1877-78 a building, represented by the central figure of the accompanying engraving, was erected, and was opened for the treatment of patients in the early part of the year 1878. The buildings in the upper corners represent two of the cottages since erected on other parts of the Retreat grounds. This Health Retreat, like the parent institution, the Sanitarium, in Battle Creek, has not only grown in proportions, as will appear in a succeeding chapter, but has also been a place where very many have been brought to the knowledge and acceptance of the message.

A special session of the General Conference was called in Battle Creek, Mich., in March, 1878. Among the many questions considered relative to the wants of the cause throughout the entire world, was one concerning the house of worship in Battle Creek. The increase of laborers in the office and the Sanitarium, the coming of patients to the institution who were desirous of attending services when able to do so, and the number of students in attendance at the College, swelled the audience on ordinary occasions above the seating capacity of the church. A decision was therefore made that a fourth meeting-house must be constructed in Battle Creek. As institutions were located here which were not simply institutions of the Battle Creek church, but were instead the property of our people all over the world, and as in the meetings for counsel concerning the management of these institutions people must be called here from all parts, it was deemed advisable to call upon our people in the field at large to aid in constructing a building that should be so arranged that it would accommodate the congregations which should be called in for general meetings.

After much prayerful counsel and consultation with architects, plans were accepted for the Tabernacle, which stands on the northwest corner of Main and Washington Sts. On the north, south, and east sides are vestries that can be



cut off by sliding doors into separate rooms, or, those doors being raised, all can be brought into one room. The size of this building is 105x130 feet, constructed with frame of wood veneered with brick, at a cost of \$26,275.17. The town clock in the tower was furnished by the citizens of Battle Creek, who donated for it the sum of \$1003.05, the



Tabernacle, Battle Creek.

clock itself costing only \$600. By placing chairs in the aisles, the house was calculated to seat 3200 people, but on the occasion of the dedication, April 20, 1879, the stairs and every available space was occupied, and it was ascertained, by actual count of the people as they left the house through the four corner vestibules, that the congregation numbered 3649.

This being the fourth meeting-house constructed in Battle Creek, it may be well to recapitulate, as the increase in size and cost of the different houses of worship is a good index to the proportionate growth of the cause throughout the world.

The first meeting-house, erected in 1855, 18 x 24 feet in size, cost \$300; the second, constructed in 1857, 28 x 42 feet, with lot, cost \$881.39; the third, erected in 1866, 40 x 65 feet, with gallery across one end, cost \$8100; while the fourth one, the Tabernacle, 105 x 130 feet, built in 1878, cost, as above stated, \$26,275.17.

In the month of December, 1877, Elder Wm. Ings and his wife, accompanied by Miss Maud Sisley (now Mrs. C. L. Boyd), joined Elder J. N. Andrews at Basel, Switzerland. Soon after their arrival, type was purchased, and the type-setting on *Les Signs des Temps* was at once entered upon at 68 Müllerweg, the press work being done at Mr. Krug's office in the city.

In the month of March, 1878, a few Sabbath-keepers who had moved from California into the State of Nevada, called for a mission to be opened in that new field. The writer responded to the call, arriving at St. Clair, Churchill Co., February 1. I found ten Sabbath-keepers, with tithes amounting to \$140 per year. As the result of meetings held for one month, the number of Sabbath-keepers was doubled. These, by private donations, met my expenses of traveling and time, and pledged \$200 for the purchase of a new fifty-foot tent to be used in that State. This tent was pitched in Reno, July 18, and meetings were continued till August 18. From this effort twenty-one signed the covenant, with tithes amounting to \$274.56 per year. At the close of this meeting it was ascertained that the tent was paid for, all expenses of the tent-meeting canceled, and they had \$50 cash in the treasury; also that the number of Sabbath-keepers in the State was forty-five, with tithes pledged amounting to about \$508.56 per year, which to us was a remarkable showing for the labor put forth in the State.

From June 27 to July 2, 1878, the first camp-meeting of the North Pacific Conference was held in Salem, Oregon. In connection with this, the business of their yearly Conference was transacted. This grand rally of the Sabbath-keepers in that section was attended by Mrs. White, and seemed to give new encouragement to the work in that field.

In the latter part of this season, Knud Brorson, from San Francisco, Cal., joined Elder Matteson in the work in Scandinavia, and in the spring of 1879, Brother Jasperson, of America, went to assist in the mission. A lot and building was purchased for 14,580 kroners (\$4009.50), and in April, 1879, an eight-page semi-monthly was started in Christiana, Norway, entitled *Tidernes Tegn* (Advent Tidings).

In September, 1878, the California Conference held its session in connection with a camp-meeting at Yountville, Napa Co. This was just prior to my leaving the State, where I had spent over ten years. The annual report made to this Conference showed thirty companies of Sabbath-keepers in the Conference, numbering one thousand souls. In the Conference address, delivered September 2, the following statements occur:—

“There has been contributed for the support of the work of the ministry in the State, to the date of this address, \$23,194.95, and there is still due to the Conference from the churches enough to raise this sum to an even \$24,000.

“Our Tract and Missionary work was opened in the year 1869. During that year, there was raised the sum of \$37 for tract distribution. Up to this date there has been contributed by this people for tract and missionary work, the sum of \$8321.59, and of this sum, \$3484.62 was raised during the last year.

“At the time of the Yountville camp-meeting, Oct. 11, 1874, pledges were made for the purpose of creating a publishing fund to carry on the work of publishing the *Signs of the Times* and books on present truth. There has been already paid into that fund, by the brethren this side of the Rocky Mountains, \$22,527.38.

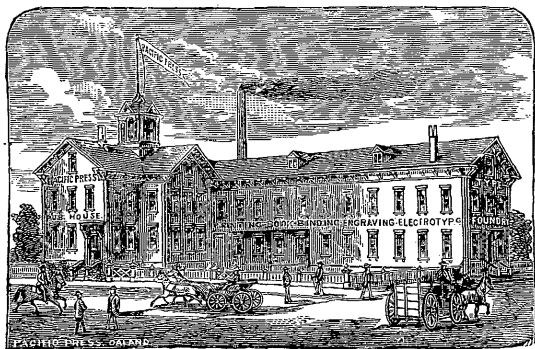
“There has been donated and expended, as a tent and camp-meeting fund, the sum of \$5000, making a total of means raised here for the above-named purposes of \$59,848.97. If we add to this what has been



expended in church buildings, and in the Sabbath-school work, we must put down another \$40,000, making a grand total of about \$100,000 that has been raised and used in the advancement of the cause in California.

"Of the above-mentioned sum there was contributed directly to the various enterprises by our beloved brother and servant of God, Elder James White, in cash, \$3600,<sup>2</sup> and by your humble servant, while laboring among you, the sum of \$2300, while at the same time receiving from your State treasury only \$12 per week. I do not for a moment regret the investment made."

At this camp-meeting, pledges were again taken for the publishing fund in California, amounting to about \$11,000. Pledges were also taken to a fund for opening up a mission in Great Britain, to the amount of \$4000.



Pacific Press, 1878.

The work in the Oakland publishing house had increased so rapidly that in 1878 the facilities were entirely inadequate to meet the demand. Accordingly, the lot adjoining, on Twelfth St., was purchased, and another building, 40 x 60 feet, was erected, joining the building on Castro St., in the rear. A book bindery, electrotype and stereotype foundry, and new presses were added, making a very complete office. The accompanying cut represents the office as it appeared after this addition.

<sup>2</sup> Further liberalities of Elder White are noted earlier in this chapter.

At the session of the California Conference, held in the year 1878, Elder Geo. I. Butler was elected president of the Conference, under the supposition that he would go there, and take charge of the work. It was found afterward, however, that his connection with the Iowa and Missouri Conferences would not permit his removal to California. After this, the work in California felt the lack of some managing head, until Elder S. N. Haskell went there, and was given the presidency of the Conference. Under his counsel, proper managers were placed in the office of the *Signs of the Times*, and order brought out of the confusion that was coming in. He induced the brethren and sisters in the State to donate for the relief of the church debts on the Oakland and San Francisco meeting-houses; and still further on, he, in connection with the efforts of W. C. White and Sister White, led the brethren out to donate for the erection of the Healdsburg College and boarding house. This latter institution will be noticed farther on in this book.



## CHAPTER XXVI.

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### CLOSING LABORS OF ELDER JAMES WHITE.

“CHARGE them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy ; that they do good, that they be rich in good works, ready to distribute, willing to communicate ; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.” — 1 Tim. 6: 17-19.

THE period of time covered by this chapter is about three years, from the General Conference of October, 1878, to August, 1881. It was during this period that the life and labors of Elder James White were brought to a close. The above scripture presents not only the personal course of Elder White in all his financial prosperity, but his uniform teaching to others, by both precept and example. Consecration to God and a spirit of sacrifice for the cause were the prominent characteristics of his life.

Among the various questions considered in the General Conference of 1878 was the formation of a General Sabbath-school Association, having as its object the unity and prosperity of the Sabbath-school interest in all parts of the wide field.

In this general assembly the advisability of extending our operations to Great Britain was also duly considered, and on October 14, a vote was taken that the writer should go at once to England, to engage in presenting the message in that field. In compliance with this decision, myself and my companion, after spending several weeks in the States of

New York and Massachusetts, went, on December 16, from South Lancaster to Boston, expecting to sail that day for Liverpool, on the ship "Homer," of the Warren line. Our tickets had been purchased several days previous, but on arriving at the ship, we were met by the agent of the company, Mr. O'Harra, who said the captain had refused to take passengers on that trip. He knew not why, as he had always been kind and obliging; "But" said Mr. O'Harra, "if you will consent, we will transfer you and your baggage, free of expense to yourself, to the steamer 'Nevada,' of the Williams and Guion line, which is to sail from New York to-morrow, and we will secure to you just as good accommodations on that ship." This they did.

We had a safe and prosperous passage, arriving at our destination in Southampton, December 30. The steamship "Homer," on which we expected to sail, was never heard from after leaving Boston harbor. It is supposed that it capsized in a storm, and went to the bottom of the sea. Here is another of God's providences over his work, which we mention to his praise and glory.

Up to Jan. 1, 1879, the *Youth's Instructor* had been published monthly, but at this date, as it entered upon its thirty-first year, it was issued weekly; and thus its usefulness was increased fourfold.

In the *Review* of Jan. 23, 1879, are some statements made by Elder White respecting his connection with the cause, which it is proper to introduce here, as they shed more light on his efficiency as a manager in the publishing work. The quotation reads:—

"When, in 1861, the Publishing Association was instituted at Battle Creek, Mich., we gave our list of subscribers and the right to republish all our works (since decided to have been worth \$10,000) to the Association, leaving us worth only \$1000; and we continued our labor as editor, manager, and preacher at \$6 per week.

"In 1866, when we returned to the *Review* office, after severe sickness, we found the managers paying ten per cent on thousands, and the capital stock reduced to \$32,000.<sup>1</sup> But in four years, with the blessing

<sup>1</sup> \$3000 below stock paid in, and donations.

of God, the debts were paid, the stock raised to \$75,000, and we [the Association] had \$5000 in the banks."

In a supplement to the *Review*, issued Feb. 6, 1879, Elder White made a call to raise \$1000 to aid Elder Matteson to begin the publication of a paper in Norway. He accompanied his appeal with a pledge of \$5 per month from himself and his wife for that object. February 20, Elder Matteson reported that the publication was begun. He had just issued, at Christiana, in magazine form, the second number of a Danish-Norwegian paper entitled *Tidernes Tegn*.

About the same time was begun, in the *Review and Herald* office at Battle Creek, the publication of a German monthly, called *Stimme der Wahrheit* (Voice of Truth). After six months of publication, its list had grown to 1800 subscribers.

At the meeting of the Publishing Association, Nov. 11, 1879, a report was made, showing the book sales of the previous year to be \$31,780.66; and the net worth of the institution was \$103,712.40. Of this increase, \$4,599.77 had been gained in the year just closed.

It was decided that the demands of our growing cause required a larger church paper, in which more space could be given to reports of labor in the different parts of the wide and extended field. Accordingly, with the beginning of Vol. LV, 1880, the *Review* was increased to a sixteen-page instead of an eight-page paper, as previously printed. The *Svensk Advent Harold* (Swedish), printed in Battle Creek, has also been increased to a 24-page semi-monthly magazine, and the name changed to *Sanningens Harolden*.

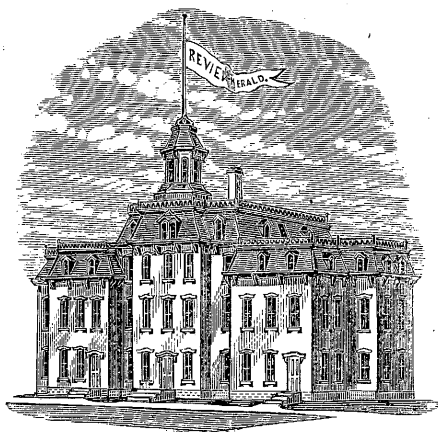
The growth of the work in all branches was correspondingly manifest in the increase in the number of students in attendance at Battle Creek College. The number enrolled with the beginning of the January term, 1880, was 310.

Near the close of Elder White's life, his mind was led to the importance of passing more of the responsibilities of the management of the cause into other and younger hands.

Accordingly, Elder Geo. I. Butler was elected president of the General Conference, a position which Elder White had filled most of the time since the Conference was organized. Elder Butler labored arduously, discharging the duties connected with his position, with the closest care and attention; for the cause was spreading to different countries of the earth, and new emergencies were constantly arising, which must be met. He bore up under these burdens until the

year 1888, when, his health failing, he was obliged to retire from active labor.

In the *Review* of Jan. 15, 1880, Elder Butler says:—



Central Publishing House, 1879.

“Our publishing house [Battle Creek] has recently been enlarged by the erection of a central portion between the two eastern buildings, thus materially increasing the capacity and convenience of the whole. Facilities exist for electrotyping and stereo-

typing, and doing the best binding. In fact, it is stated by those who ought to know, that it is the most perfect and complete publishing house in the State of Michigan.”

Notwithstanding this enlargement, it became necessary, before the close of the summer, to construct a new building south of the main building, for a press-room. To this room the five power-presses of the Association were removed. One of these presses was of larger size than any heretofore used in the office. One of the same size and style had also just been placed in the office of the *Signs of the Times*, Oakland, Cal.

In the *Review* of April 29, 1880, there appeared an article from the pen of Elder James White under the head

of "personal." I take the liberty to quote from this, as it states some facts in a clearer manner than I could frame them. They are facts which I know to be true from my intimate acquaintance and connection with him and the work since the year 1852. He says :—

"Our business and social relations with the outside world have ever been pleasant and gratifying. We have no enemies in that direction. There is not a man in the city of Battle Creek, where have been our headquarters since 1855, that has a word to say against our business or religious life. It is our untiring effort to bring order out of confusion, in meeting the different forms of error and distraction with those who have professed the faith of Seventh-day Adventists, that has stirred the ire of reckless men and apostates. And this we could better endure if our people generally could take in the situation, and ever give their sympathy and influence for the right.

"We have been hurried on from point to point, under a perpetual excitement, for more than a quarter of a century, liable at every point to make false motions, and commit serious blunders. This has been exceedingly embarrassing. . . .

"In our anxiety to build up our institutions, and to set an example of liberality to the brethren, we have made mistakes, in giving more than we were able to give. What we have given to our several institutions, and what we have lost in the fall of property, in consequence of our efforts in helping the cause, during the past eight years, amounts to \$20,000.

"We have not thought it necessary to correct the false statements which have passed into print, relative to our wealth. What we have been permitted to hold and to handle of the Lord's money, we have obtained in an honorable manner, and our principal regret in this matter is, that the exaggerated reports are utterly false. We wish here to state a few facts.

"*a.* Our salary for our entire labors in the interests of the College, the Sanitarium, the publishing work, the General Conference, and as traveling preacher from the Atlantic to the Pacific, and pastor of the Battle Creek church, has never exceeded \$12 a week, or \$624 a year.

"*b.* That foresight and careful management under which our institutions prospered in their earlier history, has been applied to our personal business, when not overburdened with the general interests of the cause, with the same success, as the following particulars will show :—

"Our first home in Battle Creek [on Wood St.] cost \$700. In consequence of rise in real estate in this city, we sold it for \$1600. Just before the war we purchased again for \$2500, and at the close of the

war, when prices were the highest, sold the same property for \$5000. Purchased again for \$4000, and sold for \$6000. Purchased again for \$3500, and sold for \$4200. At the commencement of the war, when stationery was the very lowest, we purchased \$1500 worth of writing paper and envelopes, which sold near the close of the war for \$4000. It has ever been our uniform custom in the days of our prosperity to take all matters of secular business to the Lord in earnest prayer. His prospering hand has been with us, even in our secular matters, and his name shall have the glory, that we have not been left to wait in our efforts to help the cause, and have not been crippled with the galling sense of dependence on those who cared only for their own temporal interests.

"c. In times of great feebleness and affliction, we have accepted presents from our brethren to the amount of a few hundred dollars, but the entire sum for a quarter of a century past would not be a tithe of what we have given to our brethren in the ministry, and to the poor generally. And besides this, and the \$20,000 before mentioned, we have paid our tithes to the amount of \$1000, which has gone into the general treasury for the support of the ministry, from which treasury we have been benefited above our salary of \$624 a year, not a single dime."

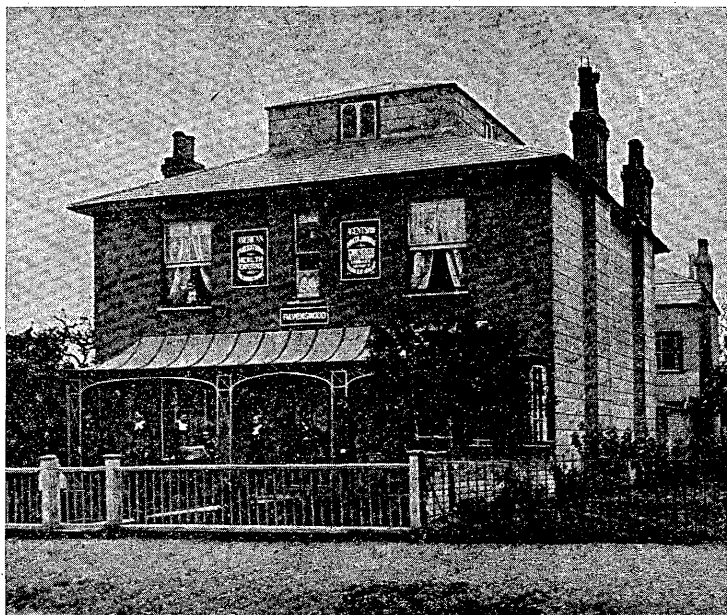
When I became acquainted with Elder White, his individual property was not worth \$200. I lived near them in Rochester, N. Y., and in Battle Creek, Mich., the most of the time from 1852 to 1868, and was with them again in California, much of the time from 1872 to 1878. The former period was the time in which most of the purchases and sales mentioned by him were transacted.

I am most happy to bear witness to the correctness of the statements of Elder White. Being intimately acquainted with him, he conversed freely with me concerning his temporal affairs. As to the statements which have appeared in print from those who oppose our views,—that he took advantage of his connection with the cause to enrich himself,—I can say from personal knowledge that they are base fabrications.

I have as yet only mentioned our arrival in the British field. My first sermon was given in Shirley Hall, the first Sunday evening after our arrival in Southampton, by invitation of the "Free Evangelist," to an audience of about 150







FIRST BOOK DEPOSITORIES IN GREAT BRITAIN.

Southampton, 1879-84 ; Grimsby, 1884-87.

persons. Following this were given a number of discourses in the same hall, and four individuals accepted the truth. Previous to our arrival a few persons had begun the observance of the Sabbath as the result of the colporter work of Elder Wm. Ings. Sabbath meetings were opened on January 11. With the opening of spring we purchased and fitted up a sixty-foot tent, which was erected in the suburbs of Southampton borough, and meetings began Sunday, May 18, 1879. About this time Miss Maud Sisley (now Mrs. C. L. Boyd), came from Switzerland, and united with our company as Bible reader and colporter. The tent-meeting was continued until August 17; seventy-four discourses were given. At the close of the meetings, thirty persons had signed a covenant to keep all the commandments of God and the faith of Jesus.

August 24 our meetings were moved into a hall in a building called "Ravenswood," on Shirley road. We secured this large house, which contained seventeen rooms besides the meeting hall, at a rental of \$200 per year. It served as a depository, and also a home for the workers and for one of our brethren.

Up to January, 1880, \$400 had been contributed in England by interested parties, for the support of the work. January 11, a Tract and Missionary Society was organized, and a systematic effort was made to circulate the *Signs of the Times* through the post. Many interested readers were thus obtained, and the workers rejoiced to see several of them accept the truth.

Our first baptism was at Southampton, Feb. 8, 1880, when six willing souls were immersed. Up to July 2, 1881, twenty-nine had been baptized by the writer at Southampton. June 18, 1880, the tent was pitched in Romsey, a little town some eight miles from Southampton. Elder Andrews came from Switzerland, and rendered such assistance as his health would permit. A few accepted the truth as the result of this effort.

We met difficulties in the establishment of the work in Great Britain that are not experienced in America. We were constantly told that "the people in England must be approached in a manner different from that employed in the United States." But the Lord blessed in the work, and our hearts were cheered to see souls accepting the light, notwithstanding our perplexities.

A good idea of the world-wide progress of the work may be obtained by a statement made in the report of the annual meeting of the Seventh-day Adventist Publishing Association, held Oct. 7, 1880. It reads: "The book sales for the year amount to \$27,941.53. The whole business of the office for the year was \$268,578.80. The net worth of the institution is \$110,390.25, of which the increase during the year was \$6,677.85."

The statistics of the General Conference at that date showed that it was composed of twenty-four State Conferences and eight missions; that these employed 144 ordained ministers and 116 licentiates. There were 640 churches, with a membership of 15,570, who paid a tithe of \$61,856.88, being a gain in tithes over the previous year of \$10,142.50.

The report of the Educational Society stated that there had been 1400 students enrolled in Battle Creek College from 1873 to December, 1880.

The Health Institute reported business done during the year to the amount of \$180,956.74. Net worth of the corporation, above all debts, \$68,600.38. Of this sum, the gain for the year had been \$8,657.79.

Following this session of the General Conference, in accordance with a resolution of the Educational Society, steps were taken to secure additional college buildings, to accommodate the increasing attendance, the present buildings being filled to their utmost capacity.

It was also at this session of the General Conference that considerable attention was given to the field in the southern portion of the United States, especially to the

selection of efficient laborers to enter Virginia, Kentucky, Tennessee, and other Southern States.

We have now reached the year 1881, in the midst of which Elder White passed away. We will here quote some words from his pen, upon the subject of organization and discipline, as they appeared in the *Review* of Jan. 4, 1881. He was the man who, up to that date, under the counsels of the gift of prophecy, had more to do in formulating the plans for organization than any other one among Seventh-day Adventists. In that article he said: —

“Organization was designed to secure unity of action, and as a protection from imposture. It was never intended as a scourge to compel obedience, but, rather, for the protection of the people of God. Christ does not drive his people; he calls them. ‘My sheep hear my voice, I know them, and they follow me.’ Our living Head leads the way, and calls his people to follow.

“Human creeds cannot produce unity. Church force cannot press the church into one body. Christ never designed that human minds should be moulded for heaven by the influence of other human minds. ‘The head of every man is Christ.’ His part is to lead, and to mould, and to stamp his own image upon the heirs of eternal glory. However important organization may be for the protection of the church, and to secure harmony of action, it must not come in to take the discipline from the hands of the Master.

“Between the two extremes, of church force and unsanctified independence, we find the grand secret of unity and efficiency in the ministry and in the church of God. Our attention is called to this in a most solemn appeal from the venerable apostle Peter to the elders of his time: ‘The elders which are among you I exhort, who am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God’s heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace unto the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.’<sup>2</sup>

“Those who drafted the form of organization adopted by Seventh-day Adventists, labored to incorporate into it, as far as possible, the sim-

<sup>2</sup> 1 Peter 5 : 1-6.

plicity of expression and form found in the New Testament. The more of the spirit of the gospel manifested, and the more simple, the more efficient the system.

"The General Conference takes the general supervision of the work in all its branches, including the State Conferences. The State Conference takes the supervision of all the branches of the work in the State, including the churches in the State. And the church is a body of Christians associated together with the simple covenant to keep the commandments of God and the faith of Jesus.

"The officers of a local church are servants of that church, and not lords, to rule over it with force. 'He that is greatest among you shall be your seryant.'<sup>3</sup> These officers should set examples of patience, watchfulness, prayer, kindness, and liberality, to the members of the church, and should manifest a good degree of that love to those whom they serve, that is exhibited in the life and teachings of our Lord."

In the *Review* of May 17, 1881, referring to the success of the publishing work at the Central Publishing House in Battle Creek, Elder White said :—

"Take the amount of debts of the Seventh-day Adventist Publishing Association from a careful invoice of the property, and there is left in real and personal property not less than \$105,000. Of this, all our people have given in shares, donations, and legacies, the sum of \$34,432.17, and a few faithful men and women who have devoted their lives to the work, have added \$70,567.83."

June 18, 19 Elder White and his wife attended the State camp-meeting at Neenah, Wis. He took part in the preaching, and in the administration of the ordinance of baptism.

In the *Review* of July 19, referring again to the finances of the cause, Elder White said :—

"Elders Bates, Andrews, Waggoner, and Loughborough were early with us in this work. We felt that the world was our field of labor. And as there were so few to stand before the people as teachers of present truth, very much of the labor must be accomplished by the press. Here has been our burden and our work. Here we have toiled and worn. And in this great work, economy and energy have been our strength to accomplish.

"We have been deeply impressed with the sacredness of the free-will offerings cast into the treasury by consecrated hands to sustain the cause of God. Our experience in poverty and want, during the first years of

<sup>3</sup> Matt. 23 : 11.



our labor, when the work went hard, fully prepared us to put a proper value on the Lord's money. And as we then passed from State to State, when friends were few and poor, and witnessed the devotion of our people to the cause, and how freely they give of their hard-earned means, the impression deepened that it was a great sin in the sight of God to squander the Lord's money.

"And when this impression has rested with due weight upon those who have managed the publishing work, and means have been used wisely and judiciously in the circulation of our tracts, pamphlets, and books, the especial blessing of God has attended the work."

In the *Review* of July 31, 1881, is an account written by Elder White, of his attendance at the tent-meeting in Charlotte, Mich., where, on Sabbath, at 11 A. M., he spoke to a large assembly of our people from 1 Peter 4:1: "Forasmuch as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind, for he that hath suffered in the flesh hath ceased from sin."

This, which appears to be his last discourse, seemed to be an admonition to the people to be prepared for the stroke of bereavement that so soon followed. In the editorial columns of the same paper is an article from his pen under the heading, "Words of Comfort," which, as we read, seem almost like his funeral discourse in advance. His mind seemed to be especially drawn out to speak of the hope of the resurrection, and Christ's coming, as consolation for those called to mourn the loss of friends, closing with these lines,—

"In expectation sweet,  
We'll wait, and sing, and pray,  
Till Christ's triumphal car we meet,  
And see an endless day."

July 31, Elder White and his wife were both attacked with malarial fever, and on the evening of August 3 were removed from their home to the Sanitarium. Under the treatment given, Mrs. White rallied, but Elder White grew worse, till Sabbath, the 6th, at a quarter past five, he calmly and quietly passed away, being sixty years and two days old. An audience of at least two thousand five hun-

dred persons assembled at his funeral, August 13. He was followed to his resting place in Oak Hill cemetery by a procession of ninety-five carriages, and a multitude of people on foot.

From the notice of his death in the editorial column of the *Review*, August 9, we read the following:—

“Thrust out, in the providence of God, to be not only a pioneer but a leader in the work, he has shown his adaptability to this position by being the first to see and the clearest to comprehend the situation, and the most active to plan in devising ways and means to meet emergencies and provide for the growing wants of the cause. In the plan adopted by this people for raising means, called systematic benevolence, in the matter of the organization of churches and conferences, the incorporation of legal societies for the prosecution of different branches of the work, the introduction of increased facilities by means of new and improved machinery in the publishing department, the introduction of the health movement, which has led to the establishment of the Sanitarium; the formation of the educational society, which has resulted in the founding of the Battle Creek College, the raising of a book fund, and the establishment of our publishing work in California, he was the first to move, and the foremost to defend these enterprises against all opposition. Experience has shown the great wisdom of all these movements, and he lived to see them all reach a degree of prosperity far beyond the anticipation of himself or others at the time of their inception.

“Being thus set for the defense of a work which is in its very nature aggressive, and possessing traits of character essential to the successful maintenance of such a position, it was inevitable that he should often offend prejudices, restrain unworthy ambitions, and arouse hostility on the part of some and turn them into more or less active enemies. But whatever positions he has taken in these respects, those who know him best are persuaded that he acted from what he believed to be duty to the cause; and where the interest of the cause was involved, that was to him above friend or foe, and he would stand firmly for that whether it brought enmity or friendship, blame or blessing.

“And it was also inevitable that a man in his position should sometimes make mistakes. He never claimed to be infallible in judgment or perfect in character. But whenever convinced of an error, no one was more ready than he to make sincere and ample acknowledgement for the same. Even in his last sickness, when incapable of using the pen himself with a softened and humble spirit he dictated a message expressive of regrets for any imperfection of character manifested or errors committed, desiring forgiveness of all whom it might concern. If he was to go, as he



had a premonition would be the case, though many prayers were offered in his behalf, the circumstances of his death could hardly have been more favorable. So long as he was conscious during the last three days of his illness, he testified that he suffered no pain. A large company of sincere and tearful friends stood in and about the building, while on that pleasant Sabbath afternoon his life ebbed slowly away. Like falling into a quiet sleep, so he went down in death; and when all was over, a sweet peace seemed to sit embalmed on every feature. It was as if this prayer had been answered:—

“ ‘ Spare me this hour to sleep, before  
Thy sleepless bliss is given;  
Give me a day of rest on earth,  
Before the work of heaven.’ ”

In the *Review* of August 16, was this testimony respecting Elder White, from the pen of Elder G. I. Butler, at that time president of the General Conference:—

“He was a man of remarkable mind. In some respects I never saw his equal. For force of character, for the grasp of the details necessary to the success of his plans, for foresight, and looking quickly and deeply into difficult and perplexing matters, and for preparing for emergencies when his plans were threatened, I think his mind was remarkable. As an organizer, and in laying the foundation of an enterprise, his mind was far-reaching, and he could see the bearing and connection of things with surprising clearness.

“Elder White was naturally a leader among men. He had the courage of a lion, and oftentimes manifested the tenderness of a mother. He was one of those men who, on the right side, are a great power for good. He was generally right in his convictions, and has been a blessing to the world. His influence has reached thousands, to benefit and lift them in the scale of virtue and religion. He was eminently a man of faith and prayer, going to God in all times of perplexity for comfort and guidance. How many times we have seen him do this, pouring out his soul to the Lord of heaven. With all his force and firmness and tenacity, when he clearly saw he was wrong, he would confess it as freely as any one I ever saw.

“There was a tender place in his heart toward the distressed and those who he thought were wronged, which made him the most generous of men. How many there are among us who have been helped and encouraged by his means, his words, and his acts. How many times he has hurried away from busy cares to pray with the sick and sorrowing. Not every one who knew him was aware of the peculiar tenderness of heart which he really possessed, or gave him credit for this trait of

character; but his most intimate friends know that I state the truth. I never knew a man who could more generously forgive a wrong when he thought it was truly repented of, than he. Yet with many he never received credit for this trait."

I can most fully agree with all that is stated above by Elder Butler. Some have passed their condemnation on Elder White because he would reprove wrong, and unflinchingly stand for the right. The following words, found in the *Review* of Jan. 7, 1868, penned by one who had witnessed the labors of Elder White in the State of Maine, I also most heartily indorse: "Now, does it follow that a man has a hard spirit, and lacks meekness and charity, because he is pointed and sharp in reproving the guilty?—Not at all, else Christ, Paul, Peter, and others were in this fault."

In the *Review* of Aug. 6, 1881, Elder J. H. Waggoner said of Elder White:—

"He was a man of strong and ardent feelings, consequently his disappointments, especially in individuals, were almost overwhelming to him. His position as leader in a work which was 'everywhere spoken against,' subjected him to the complaints and criminations of opposers and the murmurings of the disaffected. He often suffered most keenly by these assaults of the enemy, knowing that these efforts were made to put down, not him, but the cause which he represented, and which was dearer to him than life itself. No man ever occupied a position where the careless world more readily misunderstood his motives. It was to his credit that they who stood with him the longest, and were the most intimately associated with him, clung to him the closest, and trusted him the most fully."

In the *Review* of Aug. 23, 1881, Elder S. N. Haskell paid this tribute to Elder White:—

"When I consider his sound judgment in almost every emergency, his tenderness of heart, and nobility of soul manifested toward the erring, and even toward those who had abused him, whenever he saw evidences of their repentance, and his love for what he believed to be right, I can truly say, *A father in Israel has fallen*. And while he rests, the cause, as well as many individuals, will realize the want of his foresight and fatherly care."

## CHAPTER XXVII.

### THOUGH WORKERS FAINT, GOD'S WORK ADVANCES.

"Now after the death of Moses, the servant of the Lord, it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead ; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses."—Joshua 1:1-3.

**M**OSES, as an instrument in the hand of God, had been a leader of Israel in their journey from Egypt to the border of Canaan. Now that Moses was dead, their enemies might suppose that the people of the congregation would be disheartened ; and the host of Israel would naturally inquire, "Who is to be our leader now?" God designates Joshua, and moves him to the front, as the man of his own choice, to lead them over Jordan and into the promised land. He would here teach the lesson for all time, that, notwithstanding some of his workers may be laid aside, his work goes on. He is not dependent upon any one man or set of men ; but he has his instrumentalities ready for every emergency.

In the preceding chapter of this book we are brought to the time of the death of Elder James White, the one who, from the earliest days of the proclamation of the third angel's message, had stood in the forefront of the hottest contest for the truth, and had led out in every advance movement for the prosecution of the work. When he died, our enemies claimed that the message must now stop. Not so ; those

institutions which, under the divine Hand, had been established by him, were destined to grow to still greater magnitude, to be as "trees of the Lord's planting," from which should spread forth numerous and fruitful branches.

The first General Conference after the death of Elder White was held in Battle Creek, Mich., in December, 1881. With only a short notice for preparation, the writer had been requested to come over from England to attend that Conference, and to take back with him to England a force of workers who might be trained in the work, so that he might return again to labor in America. This notice was so brief that money from America could not be obtained in time to meet the needs of the work during my absence and to secure my ticket. We presented the situation to the Lord in prayer, and pleaded for him to open the way. As we sat at breakfast on the morning of the day that I must secure my ticket, the postman left two letters, one of which was from a brother in the North of England, who said, "I do not usually pay my tithes until the end of the quarter, and this is only the middle of the quarter. I have a check for over £8 (\$40). I am so powerfully impressed that you are in need of this money now, that I send it at once to you." The other letter was from a gentleman not of our faith, a Baptist who had just before entertained me for three days in Manchester, while I was attending the meetings of the Vegetarian Society, and the British Anti-Narcotic League. He spoke of the pleasure of our association while I was in Manchester, and then said, "I feel impressed that it is my duty to send you £5 (\$25) to aid in your work." Here was over \$65 coming into our hands from an unexpected source, which fully opened my way to attend the General Conference. We recognized in this a direct answer to our prayers.

At the time of this General Conference, the report of the Central Publishing House showed that the book sales of the previous year amounted to \$41,251.82; that the volume of business of the office for the year was \$444,278.76; and the

net increase in value of the institution for the year, \$13,-295.27, its value above all obligations being \$123,685.52.

Elder Matteson's report to the Conference from the Scandinavian mission showed that there were already 272 members in their organized churches in Norway, Sweden, and Denmark, besides sixty keeping the Sabbath who were not yet organized. About this time a small cylinder press was purchased for the office in Christiana, Norway, at a cost of \$600, and a monthly health journal was begun in the Danish-Norwegian language, entitled *Sundhedsbladet*.

The British report showed eighty Sabbath-keepers in Great Britain. It was voted that one thousand copies of the *Signs of the Times* be continued for another year to that field, and that a monthly supplement of two pages be printed in England, to be attached to every fourth number before sending them out for distribution.

At this General Conference, George A. King urged our people and the managers of the *Review and Herald* office to combine "Thoughts on Daniel" and "Thoughts on the Revelation" (which were then in two separate books) in one book, with illustrations. He reasoned that with a book so prepared it was his firm conviction that canvassing work could be successfully carried on, and that thousands of the books could be sold. He was enthusiastic on the subject, receiving his inspiration from what Mrs. White had written in "Testimony" No. 29, and in other places concerning systematic efforts to introduce our publications into the homes of the people. Although some looked with doubt on the success of the scheme, better counsel prevailed, and not long afterward an edition of the proposed book was prepared, and Brother King was proving the feasibility of his proposition by the good success attending his canvassing work.

As a sample of the instruction given from the Lord to Mrs. White on the subject of canvassing, I will quote from "Testimony" No. 30:—

"The tract and missionary work is a good work. It is God's work. It should be in no way belittled; but there is continual danger of perverting it from its true object. Canvassers are wanted to labor in the missionary field. Persons of uncouth manners are not fitted for this work. Men and women who possess tact, good address, keen foresight, and discriminating minds, and who feel the value of souls, are the ones who can be successful."

Notwithstanding these plain testimonies, Satan, as ever, was ready with his suggestion of doubt as to whether canvassing could be made a success. The question was *how* it could be done. There was some delay in the drilling of canvassers, even after those were found who had sufficient faith and courage to try it.

In connection with the Conference of 1881, there was held an important meeting of an organization which had been formed the previous year. This was called the American Health and Temperance Association. This Association had three forms of pledges, working on the direct line of Christian temperance, pleading its cause on the ground of moral suasion and conscience rather than legal force. Its pledges were: 1. Those against intoxicating liquors; 2. against liquors and tobacco in all forms; and 3. the teetotal pledge, which, while it embraced all in the other two pledges, went a step farther and required abstinence from the use of tea, coffee, and all narcotics and stimulants. It was indeed a *health* and temperance association, laying the foundation for true temperance principles in correct habits of eating and drinking.

On my return to England from the General Conference, I was accompanied by Elder A. A. John and his wife, Geo. R. Drew, Miss Jennie Thayer, and my son and daughter, all of whom at once entered the work in that field.

The subject of canvassing received some attention during the winter and spring of 1881-82. Up to July 4, 1500 copies of "Thoughts on Daniel and the Revelation" had been sold by canvassers. The attention of our people was

called again to what had been published in "Testimony for the Church," No. 29, in 1880, but which was shown to Mrs. White in a view given Oct. 23, 1879. In that we read:—

"Some things of grave importance have not been receiving due attention at our offices of publication. Men in responsible positions should have worked up plans whereby our books could be circulated, and not lie on the shelves, falling dead from the press. Our people are behind the times, and are not following the opening providence of God. . . .

"The power of the press, with all its advantages, is in their hands; and they can use it to the very best account, or they can be half asleep, and through inaction, lose the advantages which they might gain. By judicious calculation they can extend the light in the sale of books and pamphlets. They can send them into thousands of families that now sit in the darkness of error.

"Other publishers have regular systems of introducing into the market, books of no vital interest. 'The children of this world are in their generation wiser than the children of light.' Golden opportunities occur almost daily where the silent messengers of truth might be introduced into families and to individuals; but no advantage is taken of these opportunities by the indolent, thoughtless ones. Living preachers are few. There is only one where there should be a hundred. . . . Hundreds of men should be engaged in carrying the light all through our cities, villages, and towns. The public mind must be agitated. God says, Let light be sent out into all parts of the field. He designs that men shall be channels of light, bearing it to those who are in darkness.

"Missionaries are wanted everywhere. In all parts of the field, *canvassers* should be selected, not from the floating element in society, not from among men and women who are good for nothing else and have made a success of nothing, but from those who have good address, tact, keen foresight, and ability. Such are needed to make a success as colporters, canvassers, and agents. . . .

"If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures. Missionary work—introducing our publications into families, conversing, and praying with and for them—is a good work and one which will educate men and women to do pastoral labor.

"Not every one is fitted for this work. Those of the best talent and ability, who will take hold of the work understandingly and systematically, and carry it forward with persevering energy, are the ones who should be selected. There should be a most thoroughly organized plan;

and this should be faithfully carried out. Churches in every place should feel the deepest interest in the tract and missionary work."

Prompted by the force of such valuable instruction, our people began to take hold of the canvassing work in earnest. In the session of the General Tract and Missionary Society, held in connection with the General Conference, Dec. 6, 1882, a sample prospectus for "Thoughts on Daniel and the Revelation" combined in one book was presented. It was expressed by vote as the general sense of the meeting, that a large number of our denominational books could be sold by subscription were they prepared in an acceptable form.

The report of the standing of the General Conference at the session of December, 1882, showed that it comprised 148 ordained ministers, 126 licentiates, 640 churches, 16,916 enrolled members, who paid a tithe of \$74,185.55 for the year, this being an increase of tithe over the previous year of \$12,328.67. The report from the Central Publishing House—*Review and Herald* office—showed a net gain for the year of \$18,153.36. The Sanitarium showed a net gain in its workings for the same period of \$20,658.34.

It was also reported that two denominational schools had been opened under the auspices of the Conference during the year. One of these,—Healdsburg College, located at Healdsburg, Cal.,—was opened April 11; the other,—South Lancaster Academy, located at South Lancaster, Mass.,—April 19.

Elder S. N. Haskell made an exceedingly interesting report to the Conference of his trip through Europe. Leaving America May 13, he had visited England, Scandinavia, Switzerland, and Italy. At Basel, Switzerland, the second week in September, 1882, he presided at a meeting of the laborers employed by the General Conference in those fields. At this meeting a council was organized, adopting a constitution under which they might work harmoniously until such time as Conferences could be organized in the different countries there represented.



The General Conference in the above-mentioned session voted that Elder B. L. Whitney go to Switzerland to take the management of that mission, to the relief of Elder J. N. Andrews, whose health was rapidly declining. June 28, 1883, accompanied by his family and the aged mother of Elder Andrews, he sailed from New York to enter upon his labors in Basel and Central Europe.

At the same session of the Conference it was also voted that the writer return to America as soon as it could be arranged for others to carry on the work in England.

In the early part of 1883, J. H. Kellogg, M. D., visited Europe in the interest of medical research. He spent a few days at each of our missions, and his visits were a source of much encouragement to the workers.

April 20, of the same year, George R. Drew, having gained much experience in the ship mission work at Hull, entered upon his work in Liverpool, the largest port for imports in the world, and exceeded in exports only by London. Here he has since remained, selling hundreds of dollars' worth of publications each year, thus spreading light to all parts of the world.

With the opening spring of 1883, Elder Matteson found that the growing interest in the health and temperance work in Sweden demanded publications on that subject. He therefore began the issue of a Swedish monthly in magazine form, with cover, called *Helso Och Sjukvard*.

Up to September, 1883, Brother King had reported 10,000 copies of "Thoughts on Daniel and the Revelation" already sold by canvassers. This demonstrated the truthfulness of the testimony of Mrs. White as to what could be accomplished by this means, and the number of those willing to enter the canvassing field began to increase.

Having so arranged the work in England that it could be managed by others, Oct. 10, 1883, accompanied by my family, I sailed from Liverpool for New York on the steamship, "City of Rome."

At the General Conference held in October, 1883, I submitted to the Conference the following report of labor put forth in that field from Jan. 1, 1879, to Oct. 10, 1883, a little over four and one half years: Families and ships visited by the workers, 49,140; letters sent out, 21,708; subscribers obtained for periodicals, 556; periodicals distributed in Great Britain and by ships to the remotest parts of the earth, 84,887; pages of tracts distributed, 1,749,822; amount of book sales, \$2,753.73; the number who had embraced the Sabbath and kindred truths, 100.

By vote of this Conference it was recommended to begin, as soon as possible, the publication of a paper in England. As the result of another vote passed by the same Conference, Elders Geo. I. Butler, M. C. Wilcox, J. H. Durland, and A. C. Bourdeau went over to assist in the work in Europe and England. These brethren sailed for that field in February, 1884.

Soon after his arrival in England, Elder Butler called a meeting of the English workers to consider the question of publishing a monthly paper, to be called the *Present Truth*. Elder B. L. Whitney came over from Switzerland to join in the deliberations of that meeting. It was decided to issue the paper as a 16-page monthly. Elder Butler assisted in securing a suitable building and making arrangements for the printing of the paper in Great Grimsby. The paper has since become a fortnightly, and is now published at 48 Paternoster Row, London, the city office of our London publishing house.

October 21, 1883, Elder J. N. Andrews died at Basel, Switzerland. For three years he had been slowly wasting away with disease, yet all the while continuing to write for and edit the French paper, *Les Signes des Temps*, as long as his strength would admit, and even going beyond his strength.

Some months before his death, in anticipation of the event, he most solemnly charged the editor of the *Review*

not to allow any eulogy to appear in the paper concerning him.<sup>1</sup>

In the *Review* of Oct. 30, 1883, in which was published Elder Andrews's request respecting himself, the editor said, "Compliance with the request, however, will be the less difficult in view of the fact that he left behind him works which bear such ample testimony to his efficiency and faithfulness in the cause in which he was engaged, that he needs no more; and pleasant memories are in multitudes of hearts, which will remain fresh and green while time shall last."

Elder Andrews seemed to have a special abhorrence of the plan of flattering men after they were dead. Often have we heard him compare it to the course of the Pharisees, who persecuted God's prophets while they lived, and garnished their sepulchers after they were dead. His request with reference to his obituary may have been right; it was complied with; but we should not, however, feel that we were doing justice to his memory, and the part he acted in developing the literature of the denomination of Seventh-day Adventists, did we not give a fuller notice of his labors in this cause.

While the labors of Elder James White had largely to do with the financial management of the cause, and the development of institutions and means for the proper prosecution of the work of spreading the light of the message, the mind of Elder Andrews was drawn out more especially to the study of the Bible and such other aids as would more fully develop the truth.

He did not in early life enjoy the advantages of the higher schools and colleges, yet he was well educated, being what the world calls a self-educated or self-made man. By his application to study he mastered Latin, Greek, and Hebrew, and in later years the French language. The first

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<sup>1</sup> As expressed by a friend, on reading Elder Andrews's request, "No greater eulogy than this of the man could have been written, as it shows that the uppermost desire of his mind was that Christ should appear in his life, and that self be left out of sight."

three of these languages he studied that he might have their aid, not only in Bible study, but in his researches in the various libraries of both home and foreign lands. The French language he acquired for its aid in opening and prosecuting the work in the Central European mission, where he labored for the last six years of his life, writing for and publishing the French *Signs of the Times*, as well as preaching in that language. It was while thus laboring that he fell under the hand of death.

The various editions of his "History of the Sabbath and First Day of the Week," especially the last edition, bear witness to his extensive reading and research in the preparation of the book. He was not content simply to make quotations second hand, but he must know for himself that he was giving the exact words of his authors. And if the statements were in Latin or Greek, he must see them for himself, and know that the translation gave the exact sense intended by the writer. To compile and write a history in such a thorough manner required an almost inestimable amount of labor and toil. The burden of preparing that history seemed to be his almost constant study for a great number of years. After one edition was published, he was still searching for more facts, in order that the history might be as complete and accurate as possible.

Among the earlier productions from his pen, we notice in 1852 his masterly "Review of O. R. L. Crozier" on the Sabbath and law. Of his replies to the theory of the "Law Abolished," found in that book, many were dug out in earnest prayer at midnight. Those answers have stood the test of the sternest controversy since that time, thus giving proof of their genuineness.

He was led, in the year 1854, to prepare his work on the "Sanctuary and 2300 Days," in which is most fully vindicated the ending of that period in 1844. This book was followed, soon after, by his "Exposition of the Three Angels' Messages of Revelation 14:6-12."

We mention these volumes as among the most prominent of those emanating from his pen. There are, however, various other works, such as "The Complete Testimony of the Fathers," "The Commandment to Restore and Build Jerusalem," and tracts on various subjects of Bible doctrine. Besides this he was a constant contributor to the columns of the *Review and Herald*, of articles on various features of doctrine, both theoretical and practical. His later years were spent in the French work, and in that language he both spoke and wrote. Much of this writing was also translated into the English language. We may indeed say that through the volumes this devoted brother has left behind him, "he, being dead, yet speaketh."

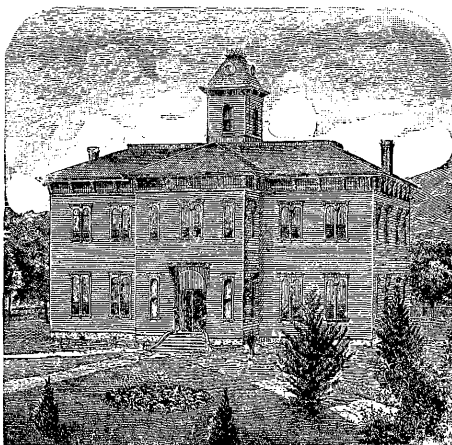
At the General Conference of 1883 a new feature of work was introduced among our people, — that of giving Bible readings. A Bible reader's institute was conducted with great interest by Elder S. N. Haskell and others. It was decided that this mode of imparting instruction would open up a way by which many of our people would be able to do much good and lead souls to Christ.

At this session of the Conference it was ascertained that the canvass for "Thoughts on Daniel and the Revelation" had met with such success in the English language that an effort should be made with works in other languages, and among other nationalities. It was therefore voted that, as soon as consistent, "Thoughts" should be translated, published, and canvassed for, in the German, Danish, and Swedish languages. It was also voted that a work entitled "The Life of Christ," by Mrs. White, be translated into the German, French, Danish, and Swedish languages, and canvassers be trained to handle these publications.

Following the Conference, there was issued for one year a monthly journal, entitled the *Bible Reading Gazette*. The same was afterward bound in book form, and called "Bible Readings." Of a revised and enlarged edition of this book, many thousands of copies have been sold by the canvassers.

The Conference also recommended that reading-rooms and depositories for our publications be opened in large cities, where people could come to read, and where meetings might also be held for such as were becoming interested through Bible readings.

It was also decided to publish an eight-page monthly paper, entitled the *Sabbath Sentinel*. This paper was designed to expose the encroachment being made on



Healdsburg College.

the religious rights of the people of the United States on the part of those who were advocating what was called the "National Reform movement." This paper continued through its first year in that form and with that name. It has since been succeeded by the *American Sentinel*, which was published for a time

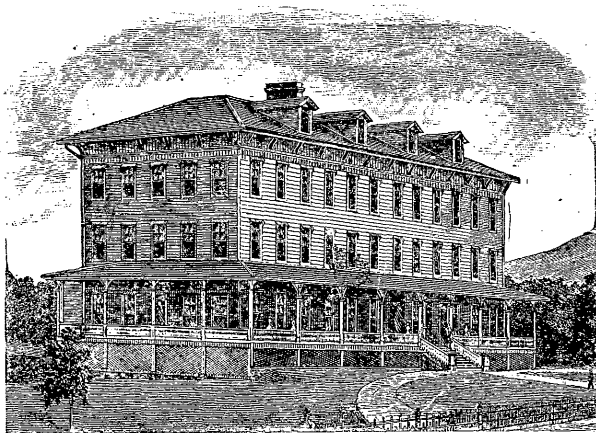
in Oakland, Cal., but is now issued from New York City.

The Central Publishing House at the time of the General Conference of 1883 reported book sales for the previous year, \$50,902.19, and the business of the year, \$509,731.73. The Sanitarium reported its net gain for the same year as \$15,250.59.

With the opening of 1884, there was begun in Christiana; Norway, the printing of a monthly religious journal in the Swedish language, while the Danish *Advent Tidende*, monthly, published in Battle Creek, Mich., was used in both Scandinavia and America.

In the *Review* of Jan. 15, 1884, appeared the following interesting statement respecting the Pacific Coast denominational school:—

“In September, 1881, the California Conference decided to open a denominational school, and appointed a committee to carry the enterprise into effect. By April, 1882, ample grounds with a suitable building of ten rooms had been purchased, two instructors had been employed, and a school of thirty-three students opened. During the college year (beginning July 29, 1882), the school was regularly chartered as a college, an additional plot of five acres bought, a commodious hall [for a stu-

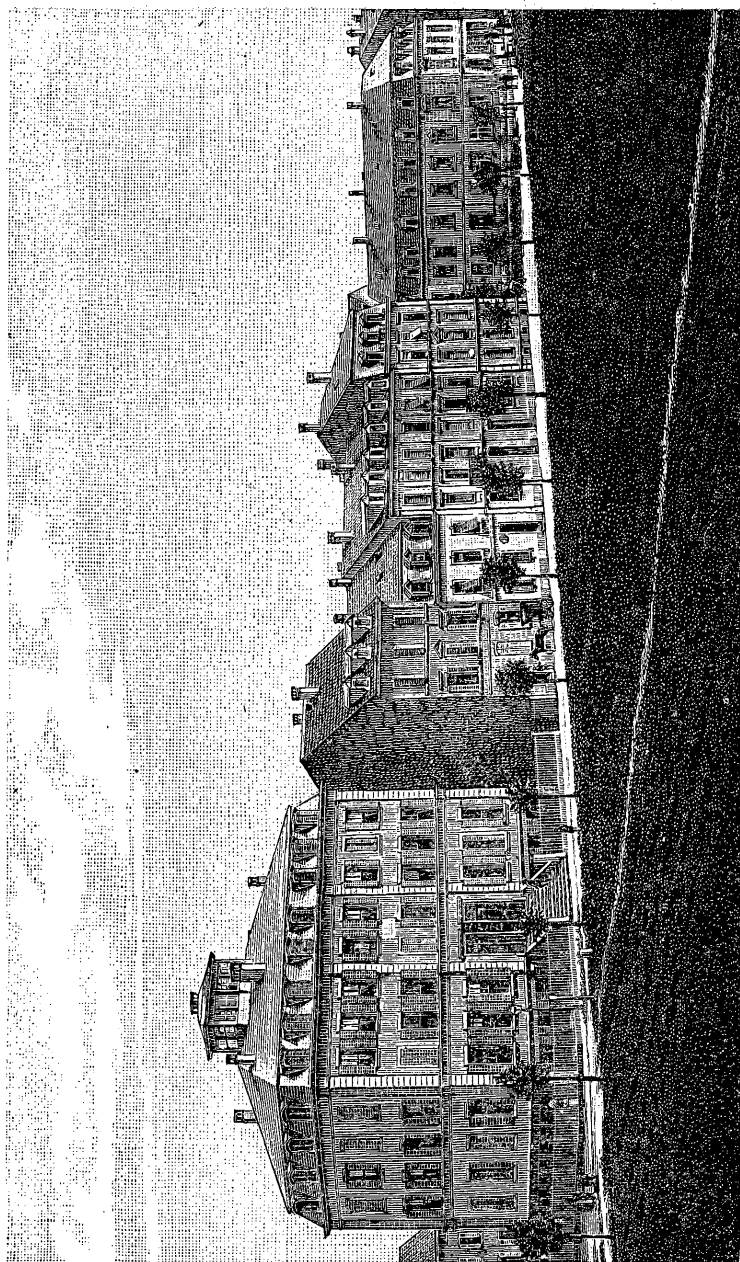


Students' Home, Healdsburg.

dents' home] erected, a faculty of six teachers secured, and 152 students enrolled. Since its opening nearly \$27,000 has been subscribed for the enterprise, much of which has been paid by the people of California.”

The accompanying cuts represent the College building and the Students' Home. These buildings are about one fourth of a mile apart. Prof. S. Brownsberger, from Battle Creek College, was elected as principal, which position he filled until the year 1888. Since that time Prof. W. C. Grainger has been the head of the faculty.





IMPRIMERIE POLYGLOTTE (LARGE BUILDING AT THE LEFT).



With January, 1884, was begun a German monthly paper, issued from the publishing house in Basel, Switzerland. It was entitled, *Herold der Wahrheit*.

The spirit of courage and hope which was at this time prevailing "all along the line," and which abounded in the hearts of our people, is well expressed in the following words from the pen of Elder Albert Stone, of Vermont, one of the pioneers in the cause. We copy from the *Review* of Feb. 5, 1884:—

"The early history of the cause was a day of small things, and the means employed seemed insufficient for the work. But the men and women of faith have known from the beginning that the strong arm of the Lord was enlisted in this work. They have known that the set time to favor Zion had come, and that the Lord had set his hand to gather his people. They saw that the Lord was at the helm, and that the gospel ship, freighted with the remnant church and her cargo of restored truth, tried faith, and perfect love, would come safely into harbor."

May 24-27, 1884, Elder Butler held meetings at Bienne, Switzerland, at which time the Central European Conference of Seventh-day Adventists was organized. On May 28 he presided over the second council of the European laborers, at Basel. In this council much attention was given to the subject of building a publishing house in Basel. After the council, Elder Butler assisted in securing the lots and arranging for the erection of the building. This publishing house is called the Imprimerie Polyglotte (the name signifying, printing in many languages). It is a stone structure, 76 x 46 feet, and serves as a printing-office, meeting-room, and dwelling-house. The cost of the building and machinery was \$30,000.

After the Central European Council, mentioned above, Elder Butler remained a number of weeks in Europe, visiting among the churches and believers in Switzerland, Italy, and Roumania. He also went to Germany, Holland, Denmark, Norway, and Sweden. He was with the Scandinavian brethren when it was decided to erect a building in

Christiana, Norway, which could be used as a meeting hall and printing-office. This was done in 1885, as we will further notice.

One of the evidences of the confidence of our people in the stability of the work, is the readiness with which they have taken hold of the different enterprises for the advancement of the cause. The people of New England, who began their school in their house of worship, had as a result of



South Lancaster Academy.

their sacrifices, a suite of school buildings ready for dedication in the autumn of 1884. The buildings owned by the South Lancaster Academy Association were then five in number, two being entirely new. The Academy building was 60 x 65 feet, and the other newly erected building, the Student's Home, 36 x 88 feet. These were dedicated Oct. 19, 1884.

In the session of the General Conference of November, 1884, the International Tract Society urged the importance of placing our periodicals, especially the *Signs of the Times* and *Good Health*, in the reading-rooms of hotels, on ships, etc.

In the same session, on November 10, a vote was passed recommending that in May, 1885, Elders S. N. Haskell and J. O. Corliss, with Wm. Arnold as leading canvasser, go to Australia to open up a mission there; and that Elder Haskell take with him a competent corps of laborers. At the Conference favorable reports were received of the suc-

successful opening of the Hawaiian mission by brethren La Rue and Scott.

The statistics of the General Conference at this time showed 176 ministers; 145 licentiates; 705 churches; 18,702 members; \$105,543.41 tithes. The book sales for the year from the *Review* office were \$63,000, an increase of \$15,761.51 over the previous year.

The net profit on business at the Sanitarium was \$20,857.88. The demand for treatment at the institution had



Students' Home, South Lancaster.

been such that during the summer of 1884 it became necessary to make extensive additions. These are shown in the accompanying cut.

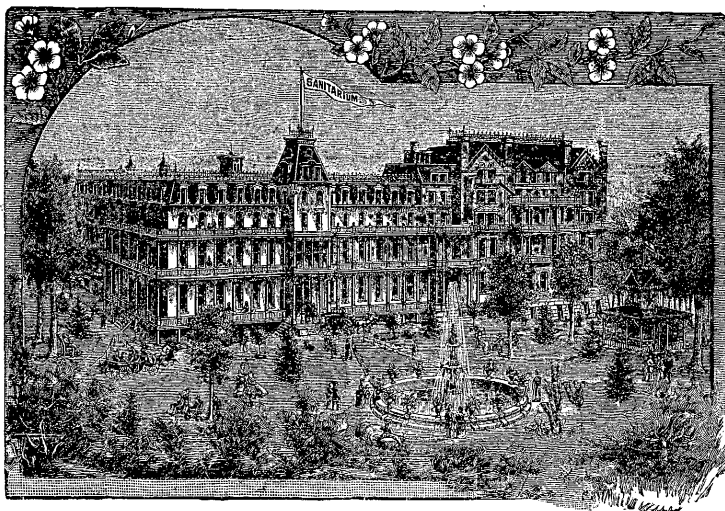
A description of these improvements is given in the *Review* of Jan. 10, 1885, from which we quote:—

“The addition is the five-story portion shown on the right. . . . The view is taken as it is, for the purpose of showing also the large rear extension of the old main building, which appears upon the left.

“The new part, only the front of which is shown in the engraving, is, as the reader will perceive, five stories in height. A capacious elevator makes the upper stories equally convenient with the lower. The first floor is devoted mainly to a large and elegantly fitted up dining hall, with tables for the accommodation of five hundred guests. The other floors are devoted mostly to patients' rooms, pleasant, light, airy, and well ventilated.

"The dimensions of the entire building as it now stands are as follows: length, including rear extension, 475 feet; width of main part, in its several divisions, 40, 46, and 54 feet, respectively; length of promenade in halls and verandas, over half a mile; space covered by floors, more than two acres. The addition nearly doubles the capacity of the building, but according to present appearances will only temporarily relieve the pressure of increasing patronage."

The summer of 1885 was quite an eventful period of progress in the cause of the third angel's message. The

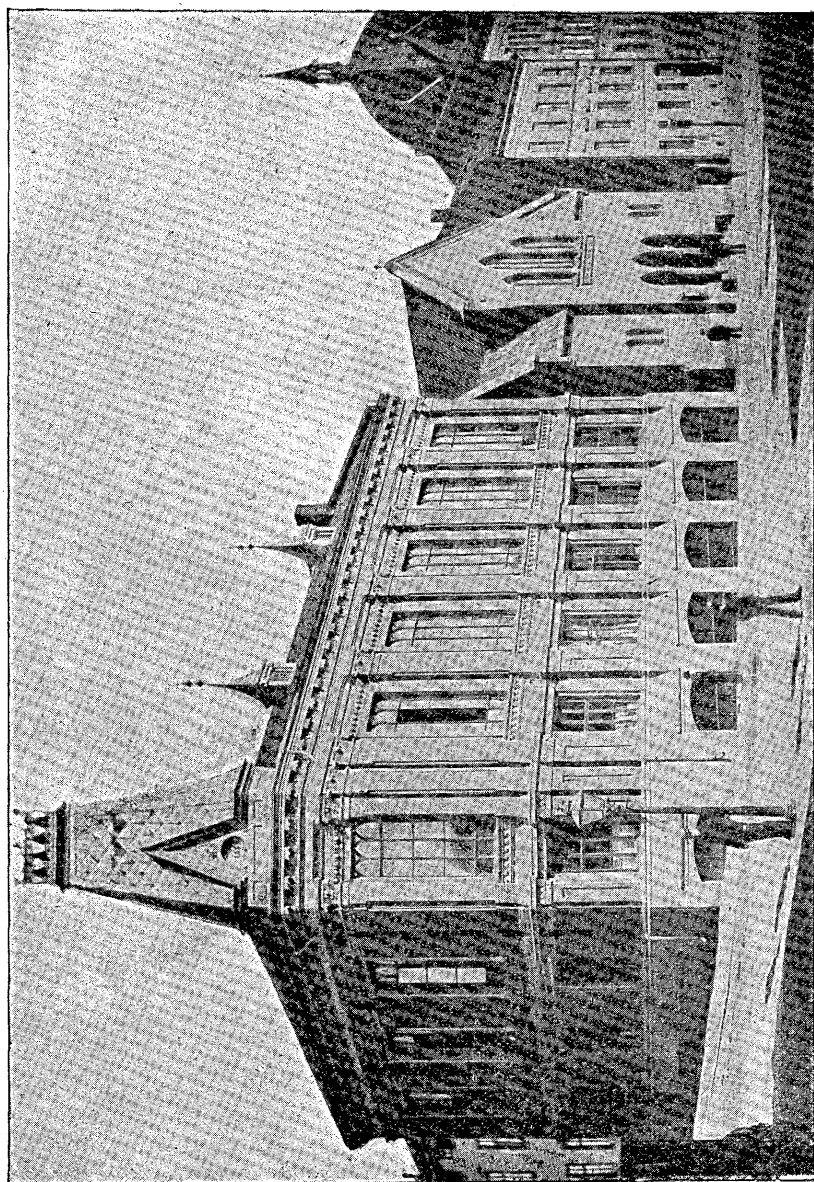


Main Building, Sanitarium, 1884.

first of May the Rural Health Retreat, of St. Helena, Cal., was placed under the medical management of a regularly graduated physician. In the month of June was begun the bi-monthly issue of the *Pacific Health Journal and Temperance Advocate*, a 24 page magazine under the editorial supervision of Elder J. H. Waggoner. By these agencies new life came to the health institution, which, instead of losing, as in previous years, began to show, from year to year, a net profit in its workings of from \$2000 to \$4000 per year, until the year just closed (April, 1891) it shows a net gain in its earnings for the year, of over \$12,000.







May 10, 1885, Elder S. N. Haskell, with his company of workers, consisting of Elder Corliss and his family, Elder M. C. Israel and his family, Wm. Arnold, and Henry Scott, sailed from San Francisco, to Australia, on the steamer "Australia."

In the month of August, Mrs. White with her son, W. C. White, and his family, and others sailed from Boston to Liverpool, visiting the various points where the work had been opened in England, Switzerland, France, Italy, Norway, Sweden, and Denmark. They remained in those countries about two years. They first visited Basel, Sept. 3, 1885. Their timely labors served greatly to give permanence and stability to the young cause in the various sections visited. The testimonies of Mrs. White, whether of reproof, counsel, or encouragement, were most gladly received by the believers.

Her talks to the people, and the history of her labors in those distant countries, are fully described in a very interesting book entitled, "Historical Sketches of S. D. A. Foreign Missions," which may be obtained from any of our publishing houses.

In the month of May, 1885, was begun the work of erecting the building in Christiana, Norway, which was to serve the double purpose of a meeting hall and a publishing house. This building was dedicated on March 14, 1886. Seven hundred persons were in the hall at the time of its dedication.

The building is 46 x 69 feet, with two stories and a basement. It is built of brick, with a foundation of grey stone. The upper floor is the meeting hall, while the composing-room, offices, and press-rooms are on the lower floor. It has four steam power-presses, and machinery for stereotyping. The cost of the building and machinery was \$18,000.

On the 9th of May, 1885, Elder R. F. Andrews and Elder S. H. Lane and his wife sailed from Boston for Great Britain, to assist in the work in that field, where they re-

mained about two years, or until 1887, after which they returned to America.

There was a word of prophecy given in connection with the work in the European field, which is being so literally fulfilled that it merits notice at this point. It was affirmed by laborers and people that the work could not be carried on there, especially in Scandinavia, as it is in America. Mrs. White, to their surprise, said it not only *could* be carried on successfully, but could be sustained in the same way it was in America, and that the Lord had shown her that if they took hold to pay their tithe, even of the small earnings they received, God would prosper them far beyond their anticipations. She also told them that canvassers could sell books by subscription in Scandinavia, and it would be a success. Managers of publishing houses in those countries said, "It cannot be done;" they "never sold books in that way." The sequel has shown that what the angel of the Lord presented to her in this matter was far superior to the wisdom of the worldly book sellers and publishers. Success has attended the canvassing work there from its very beginning. Some of those who moved out to pay to the cause a tenth of their scanty income, have become canvassers, and not only sustain themselves, but earn more means than ever before, and consequently are enabled to pay a much greater tithe. More than \$10,000 worth of books were sold by the canvassers the last year, of works printed in our publishing house in Christiana, Norway. Mark this as another prophecy fulfilled, and that, too, in the face of protestations on every hand, both in the church and out of it, that it could not be done.

The increased thirst for knowledge among our people, that they might be prepared to engage in some branch of the work, was manifest in the increased number of students attending our schools. At Battle Creek College alone, for the year ending in July, 1885, 411 students had availed themselves of the advantages offered.



The *Review* of Oct. 20, 1885, contained a report of the work in Australia. In all departments it was proving a success. Up to that date, Wm. Arnold had ordered one thousand copies of "Thoughts on Daniel and the Revelation" with which to fill his orders. About the middle of October, Elder Haskell visited New Zealand. Before he returned, the following January, a number were keeping the Sabbath, and the work was begun which has grown into a strong Conference.

January 1886, there was begun, in Melbourne, Australia, the publication of a 16-page monthly religious journal entitled, *Bible Echo and Signs of the Times*.

At the same time there was issued in Oakland, Cal., an 8-page monthly, called the *American Sentinel*, conducted by Elder J. H. Waggoner, and devoted to the cause of civil and religious liberty. This periodical, as our readers are aware, is now a weekly journal, printed in New York City.



Bible Echo House, 1886.

In the month of March, 1886, there was published in Battle Creek, a semi-monthly missionary paper called the *Gospel Sickle*, which was issued over two years, having since been discontinued. The attention of the reader is called to these papers to show not only increased facilities by which the truth was advocated, but the new ways and means for working in new channels, as well as for introducing the principles of the truth before those whom we had previously been unable to reach.

At the spring quarterly meeting of the California Tract and Missionary Society, April 27, 1886, it was decided to open a training-school for Bible workers in the mission

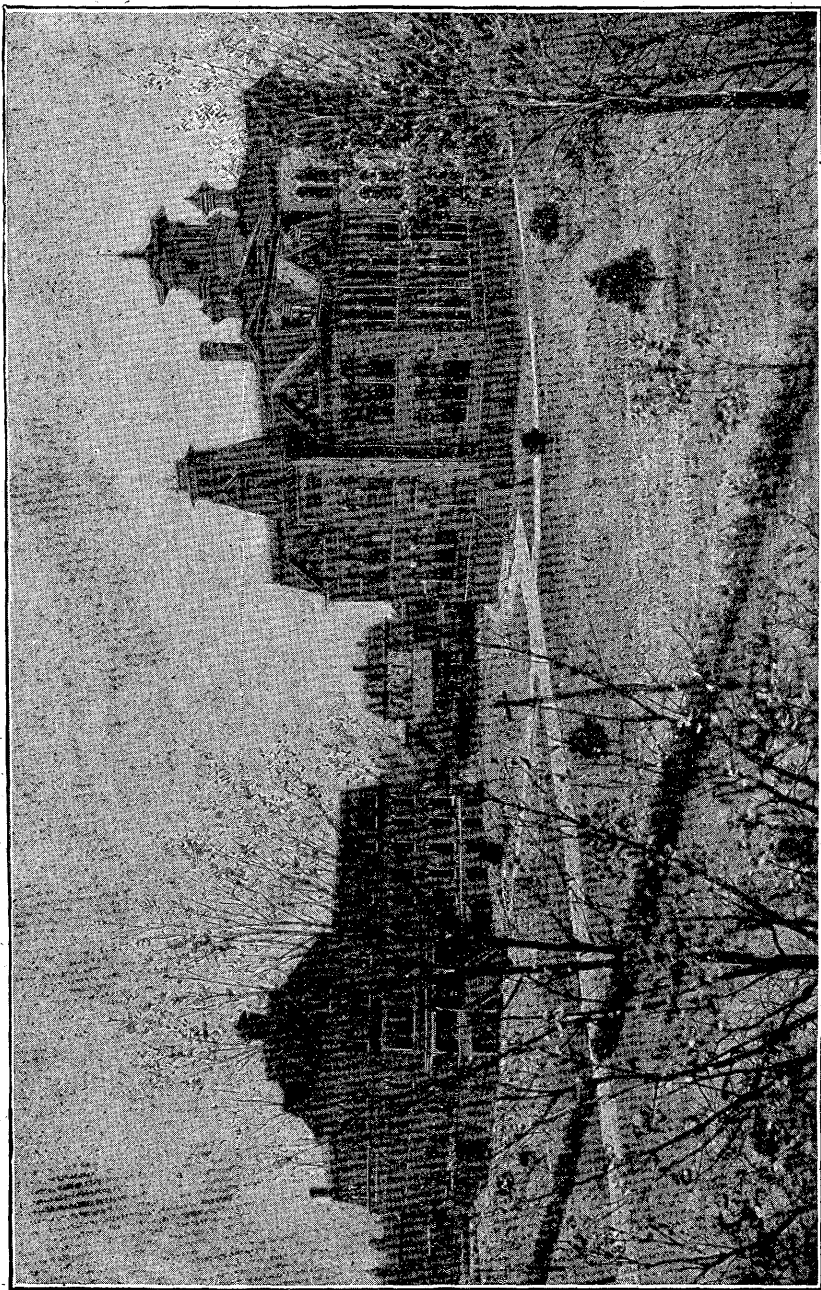
rooms under the Laguna St. Church, San Francisco. The plan was that the workers should not only take the lessons in the school, but have each day practical experience in going out and securing readers with whom the work might be continued. Thus began a work on that coast which has not only been the means of bringing scores to a knowledge of the truth in our own country, but workers have gone from the training-school to instruct others, and to advance the work in various parts of the earth.

The rapid growth of the cause was made apparent in the reports of the various institutions and societies, presented at the twenty-fifth annual session of the General Conference, November, 1886. The net gain of the Central Publishing House in Battle Creek, Mich., for the year, was \$11,939.71, and the worth of the institution was \$166,520.55. The net gain of the Sanitarium for the year, was \$41,347.69, and its net worth was \$178,013.87.

Elder Haskell was present at this Conference to report the success of the workers in Australia. On the 10th of April, 1886, the first church of Seventh-day Adventists in Australia had been organized, and up to January, 1887, Wm. Arnold, who paid his own expenses to Australia to pioneer the field as canvasser for our denominational books, had been so successful in the canvassing work that he esteemed it a pleasure to pay from his own earnings the sum of \$1200, the cost of the press on which the *Bible Echo* was printed.

In 1886 the first Seventh-day Adventist church in Russia was organized by Elder Conradi, in the Crimea. The truth had gained a foothold in Russia as early as 1882, through reading matter sent by German brethren in America to their friends in the German colonies of Russia. Immediately after the first baptism of the believers, Elder Conradi was arrested for teaching heresy against the orthodox faith, and was imprisoned for several weeks in Perekop. After his release (by the intervention of the United States minister)

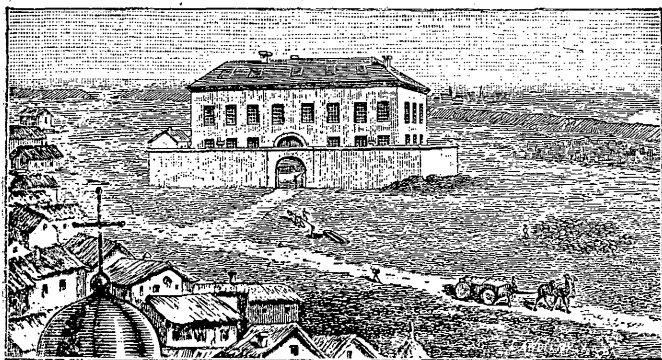






he visited eastern Russia, and returned to Switzerland. Laborers were raised up for the Russian field, and though the believers have been subjected to banishment and imprisonment, the Lord has remarkably blessed the work: Since then (in 1890) Elder Conradi has made a second visit to Russia, and reports nine organized churches with 425 members, also 75 scattered Sabbath-keepers not united with the churches.

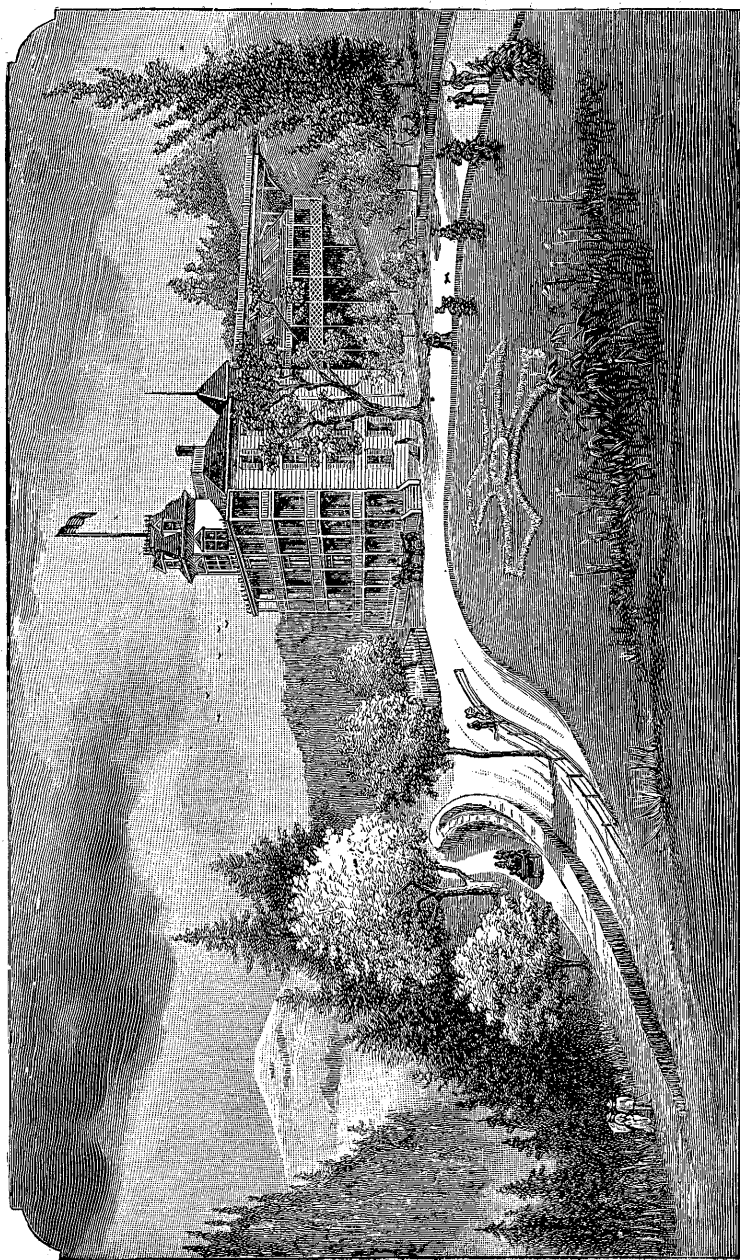
As a further evidence that the truth was advancing in other tongues, we notice that in February, 1887, the interest



Perekop Prison.

of those speaking the Holland language was such that at this date there was published a 16-page monthly in that language, called *De Bijbel' Lezer* (the Bible Reader). At the same time the statement was made that "Thoughts on Daniel and the Revelation" was now ready in Danish-Norwegian, for the use of the canvassers.

The demand for more room at Battle Creek College was such that in the summer of 1886 it became necessary to make an extensive addition to the college building, and the next year (1887), to erect a dormitory (known as the West Hall) for lady students. West Hall contains rooms for 150 students, and 225 can be accommodated in the dining hall.



RURAL HEALTH RETREAT.

South Hall, erected in 1884 at the south of the College campus, now serves as the gentlemen's dormitory. At the opening of the College for the winter term, 1886-87, there were 568 students in attendance.

As already stated elsewhere, in 1885 Prof. W. W. Prescott was placed at the head of Battle Creek College, and shortly afterward was appointed to the position of Educational Secretary for the denomination. This has been demonstrated as a wise move. Not only has Battle Creek College been benefited, but through the labors of such a secretary, with the blessing of God, there has been brought about closer unity and greater efficiency in the work of all our denominational schools.

At the meeting of the Rural Health Retreat Association, at St. Helena, Cal., April, 1887, the following statement was made in reference to the finances of the institution: May 1, 1885, the net worth of the institution was only \$5,322.76, or \$2,547.24 less than all the stock that had been issued up to that date. In other words, the institution had consumed all of its earnings and \$2,547.24 of its capital stock. April 1, 1887, the value of the institution above all its debts was \$21,372.64, or a gain in twenty-three months of \$16,049.88. Of this sum, stock had been taken to the amount of \$5,280. Donations had been made to the institution to the amount of \$2,497.60. So, on the workings of the institution, there was a net gain of \$8,272.28. About this time the *Pacific Health Journal* was issued as a 32-page monthly, with a cover, and was found to be of still greater service in advancing the interests and principles of the institution.

As the canvassing work was entered into by the workers in the different languages and various fields of labor, there was an immediate demand for increased facilities for the preparation of the books. This was especially the case with the Central Publishing House in Battle Creek, and the Pacific Press, Oakland. Of the addition to the former

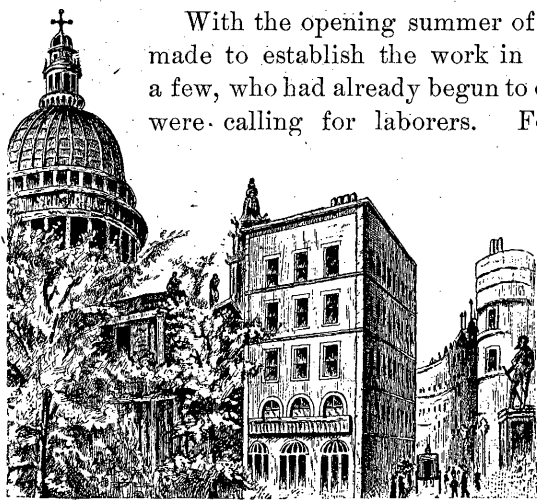
which had just been completed in the spring of 1887, we read in the *Review* of April:—

“When the Tabernacle was erected, in 1878, the old church building was moved to the rear of our office building, being separated from the one story press-room by an alley-way. The present addition consists of raising up the press-room by the addition of another story and a mansard roof, to the same height as the main part of the building, taking in the old church and raising that up to the same height. This gives us a front on Main St. of 120 feet, and on Washington St. of 185 feet, the rear portion of this, as the ground slopes toward the river, being three stories in height, besides the mansard. It adds about 20,000 feet of floor space, making an aggregate of 50,000 feet of floor room in the office.”

Immediately at the rear of the main building is the small wooden structure in which the entire publishing work was carried on (for the whole denomination) when the office was moved from Rochester, N. Y., to Battle Creek, in 1855. In fact, that little building, with an Adams power-press and the old Washington hand-press for a proof press, constituted the printing facilities of the denomination up to 1861, when the first brick office of this great structure was erected.

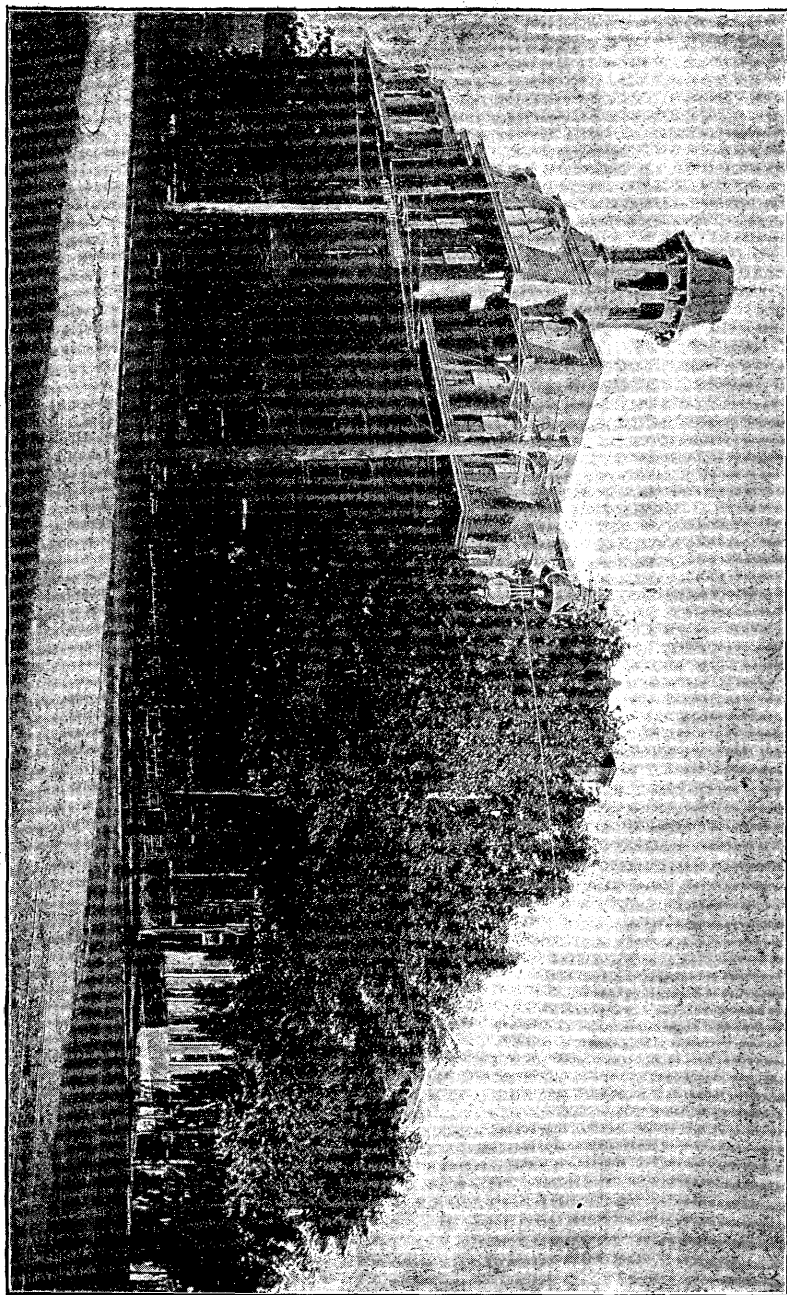
With the opening summer of 1887, an effort was made to establish the work in South Africa, where a few, who had already begun to observe the Sabbath, were calling for laborers. For this purpose, on

May 11, Elder C. L. Boyd and his family, Elder D. A. Robinson and his wife, with other workers, sailed from New York City, en route to Africa, by way of Liverpool and London,



Entrance to Paternoster Row, London.





CENTRAL PUBLISHING HOUSE (Main Building).



England. During the first year, over \$10,000 was received in Sabbath-school contributions to meet the expenses of the work in South Africa. Friends were very soon raised up in that field to help with their means, so that quite a balance of the Sabbath-school funds devoted to that enterprise, remained over to apply on the work after the first year had elapsed.

The South African party was accompanied to England by Elder. S. N. Haskell and three lady Bible workers. The



London Training School for Bible Workers

Bible workers at once began holding Bible readings in North London, with excellent success. During the summer, the publishing office was removed from Grimsby to Holloway, London, and a city office opened on Paternoster Row. As the work continued to grow in London, a training-school for Bible workers was conducted in connection with the active Bible work, and workers have been sent out from London to labor in other parts of the United Kingdom and the colonies.

October 4, 1887, Mrs. White and W. C. White and his family returned from their two years' visit in Europe, and soon afterward attended the California annual Conference and general camp-meeting which was held in Oakland.

The report of the General Conference held in November, 1887, indicated a greater growth in the cause than in any preceding year. The statistics showed eight missions and thirty organized Conferences, composed of 227 ordained ministers, 182 licentiates, 889 churches, 25,841 members, who paid for the year a tithe of \$192,720.99. This was a gain over the preceding year, of fourteen ministers, sixteen licentiates, ninety-one churches, 2,730 members, and \$45,784.21 tithes. The book sales of the Central Publishing House alone for the year amounted to \$98,175.96, the increase being much larger than that of any previous year. Shortly afterward the report of the Pacific press was made, showing the book sales of that institution to be \$39,130.04, making the total sales of the two offices for the year, \$137,317. Besides this were the sales of the foreign offices of the denomination, which did a good business. This large increase of sales was due principally to the success of the canvassing work.

In this General Conference the question was proposed by Elder Geo. I. Butler, and discussed, of making first-day offerings for the support of the foreign work. It was readily seen that if such a plan was carried out, and these little rivulets of funds were constantly flowing in according to the ability of each, the missions might be well sustained. The weekly first-day offerings are now one of the regular sources of income for the work in foreign fields. The Christmas gifts and offerings of our people for the support of foreign missions that year amounted to \$29,909.83.

In December, 1887, the General Conference Association was formed. This is an elected representative body, incorporated legally to hold the real estate and property of the unincorporated Conference. To this corporation, wills, deeds

of trust, etc., for the benefit of the cause, may be legally and properly made.<sup>1</sup>

On April 9, 1888, Elder B. L. Whitney, who with his family had spent about five years at Basel, Switzerland, bearing burdens and laboring earnestly for the work, and while so doing had lost his health, died at Battle Creek, Mich., whither he had come seeking relief from his affliction. His labors had been very efficient in bringing business matters into organized shape in the field of Central Europe. He spared not himself that the cause might prosper, and although he sleeps in Jesus, the work goes on, doubtless reaping many benefits from the impress of this faithful servant of God.

In closing this chapter, it may be well to call attention to an interesting item respecting the foreign mission work as reported to the session of the General Conference held in Oakland, Cal., Oct. 22, 1887:—

“In the foreign mission work there are employed twenty-six ordained ministers; seven licentiates; twelve managers and editors in the Central European, Scandinavian, British, and Australian offices, and 100 canvassers. Of those above enumerated, twenty-four are native workers. Of laborers in the printing offices as type-setters, press-men, folders of papers, mailers, etc., there are fifty-four, making a grand total of workers in the foreign missions of two hundred and thirteen.”

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<sup>1</sup>Information as to how this can be done will be cheerfully imparted to those making inquiry. Address, General Conference Association, Battle Creek, Mich.

## CHAPTER XXVIII.

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### TRUTH ADVANCED EVEN BY OPPOSITION.

"SURELY there is no enchantment against Jacob, neither is there any divination against Israel : according to this time it shall be said of Jacob and of Israel, What hath God wrought !" — Num. 23 : 23.

THE above words are those of Balaam, who, though called out by Balak to curse Israel, was made to bless them three times. When considering the great advancement of Israel, and their triumph over all opposition, he declares that it shall be said of them, "What hath God wrought !"

As we look at the prosperity that has attended the proclamation of the third angel's message, and see that notwithstanding it has encountered the fiercest opposition all the way along, it has moved steadily and surely forward, we can say, Surely the hand of God has been over this work for good. At this time, too, when there is an organized effort to secure laws for the enforcement of the Sunday institution, thereby subjecting the keepers of the Sabbath of the fourth commandment to perplexity and trouble, even this opposition opens the way for the light of the truth to be brought to the front. In this chapter we shall present some facts having a special bearing upon this point.

As we continue our narrative of events connected with the rise and progress of the Advent cause, we note that in the fall of 1888 the Pacific Press Publishing Company, of Oakland, Cal., established a branch publishing house in New York City. That office; at the time of this writing



(1891), has not only become self-sustaining, but, according to its report made to the home office in Oakland, April 1, 1891, had cleared during the year several thousand dollars above its expenses.

In the *Review* of March, 1887, a proposition was made by Elder Geo. I. Butler that a mission building be erected in Chicago, Ill., which should serve as a central Bible school for the instruction of Bible workers, and at the same time could be

used as a chapel and mission house for our people in the city. In the fall and winter of 1888-89 the building was erected. The cost, including the lots, house, furnishings, etc., was about \$28,000. It was formally opened April 4, 1889, with a canvassers' institute. At the time



Central Bible School, Chicago.

of the dedication the statement was made that our people knew of at least one thousand persons who had already accepted the present truth in various parts of the country from the efforts of the Bible workers.

The year 1888 was a period in which new moves were made that resulted in the advancement of the message, in some respects more rapidly than in any ten years previous.

A new organization was formed by the Methodists and other denominations in the United States, which the promoters of the National Reform movement thought would materially help their cause. That year was the time for the regular meeting of the General Conference of the Methodist Episcopal Church. Early in the year, before the Confer-

ence met, "Rev." W. F. Crafts circulated among the officers of Sunday-law associations in all parts of the country, a petition to the Methodist General Conference, requesting them to take the initiative steps in forming a national Sabbath committee. When the Conference met, the "Rev." J. H. Knowles presented the petition. The petition was referred to a "Committee on the State of the Church." On May 15, this committee made a report, which was "unanimously adopted," indorsing the sentiment of the petitioners, and recommending that the Conference take the initiative steps in forming a "National Sabbath Committee."

"This prompt and hearty action of the Methodist Episcopal General Conference was made the basis of a plea for similar action on the part of other church organizations which met the same year," securing their indorsement. On November 13, there was held in the parlors of Col. Elliott F. Shepard, New York City, a meeting of eight preachers, one Ph. D., and Mr. Shepard, editor and proprietor of the *New York Mail and Express*, and an organization was effected, and a constitution adopted, taking the name of "The American Sabbath Union."

"Rev." Wilbur F. Crafts gave up his church pastorate for the appointment of Field Secretary of this Union, and traveled from State to State, organizing State associations to work in the interest of the national movement. Through these agencies, petitions were circulated all over the United States, asking Congress to pass a law by which post-offices should be closed on Sunday; that there should be no transportation of mails upon the day, and, in fact, that there should be a restraint put upon all labor on Sunday in such places as came directly under the jurisdiction of the general government of the United States.

A bill was prepared in harmony with the petitions circulated, which was familiarly known as the "Blair Sunday Rest bill." This bill was first introduced into the United States Senate by Senator H. W. Blair, of New Hampshire,



May 21, 1888. The bill was referred to a Senate Committee, who, on December 13, granted a hearing to parties both in favor of, and those opposed to, the bill.

From December 9-13 there was held in one of the churches in Washington, D. C., a great mass meeting in the interest of the Sunday rest movement. The auditorium of the church was festooned and draped with petitions, whose signatures, it was claimed, represented the desires of some ten or eleven million of the inhabitants of the United States, all of whom were in favor of Sunday legislation as set forth in the bill. At the hearing before the Senate Committee, Elder A. T. Jones, editor of the *American Sentinel*, spoke, setting forth the objections we had to the passage of such measures. The printed report of that hearing before the Senate Committee, as a Congressional document, was widely circulated through the country.

By means of the hearing granted in this case, the third angel's message—the gospel of liberty in Christ Jesus—was not only proclaimed on the floors of Congress, and before its Committee, but by means of the reports of the hearing it has been sent forth to the whole people of the United States.

Counter petitions, containing about half a million signatures, were also presented to Congress, requesting that they should not pass any law calculated to establish the religious tenets of any people, or to adopt any measure looking toward a union of Church and State; and as far as the Constitution was concerned, in those respects to leave it as it is, with its declaration that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

While the American Sabbath Union was pushing on its work, the people in Obion Co., Tenn., by means of a strict Sunday law in that State, were carrying on a religious persecution against the Seventh-day Adventists. Mr. R. M. King, and several others, were thus persecuted, he being fined and

imprisoned for obeying the dictates of his own conscience in laboring six days and resting on the seventh day. In the editorial columns of such papers as the *New York Sun*, the *New York World*, the *Chicago Inter Ocean*, etc., articles appeared, speaking out freely concerning the unjust course taken against a citizen of the United States for obeying his own conscience, and for keeping the very day designated in the commandment. By means of newspaper articles of that character, this subject was brought before millions of readers. Within one month, the central truth of the third angel's message was brought to the attention of more people than we had been able to reach in more than twenty years.

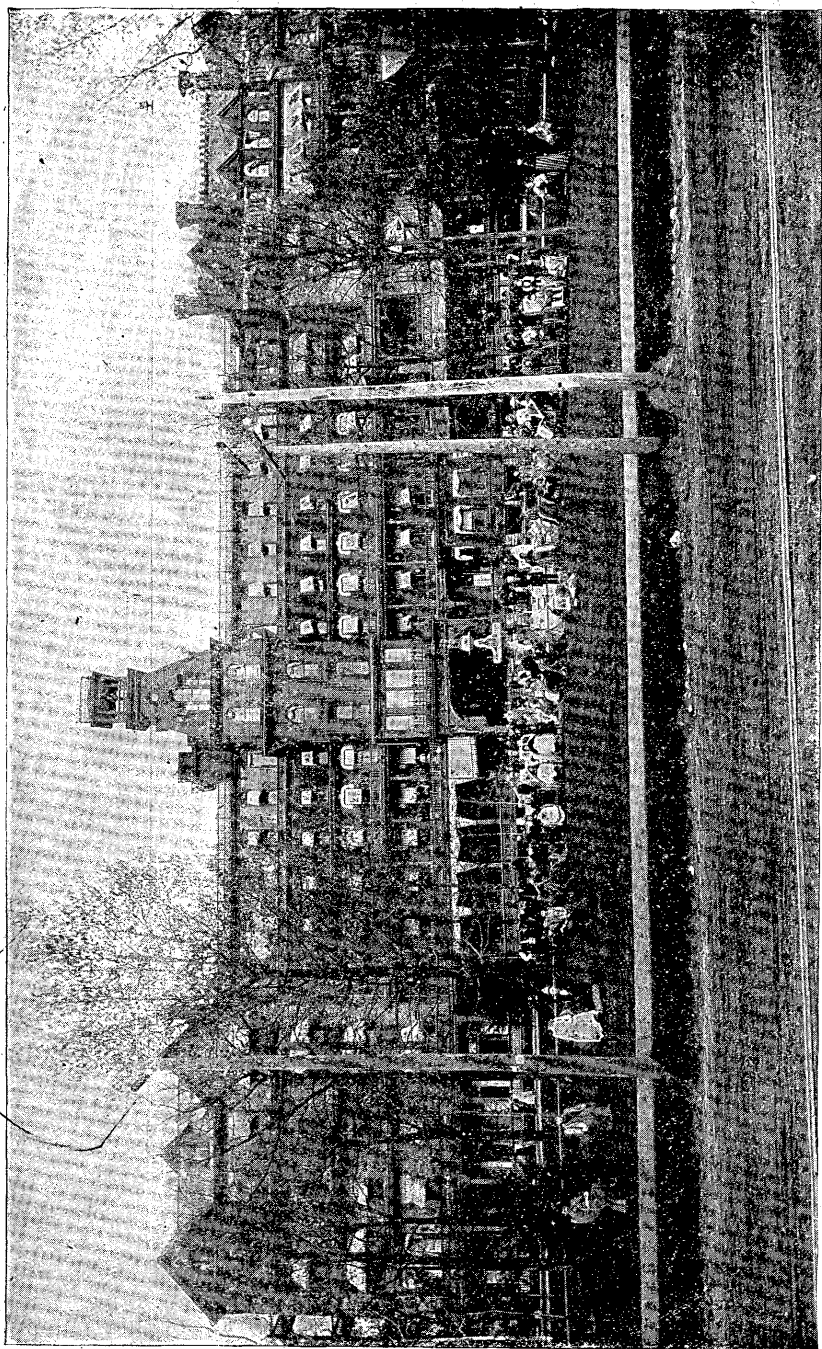
On July 21, 1889, there was organized in Battle Creek, Mich., an association called the "National Religious Liberty Association." The object of this organization is to oppose religious legislation, to disseminate information to the masses on the true relation of religion and the civil government, and to render aid to those who are persecuted for conscience sake. This Association is doing a vast amount of work in the dissemination of literature, and in enlightening the people as to the duties and dangers of the times in our own nation. In fact, it is doing a great work in extending the notes of warning contained in the message of Rev. 14 : 9-12.

Thus it is seen that the efforts of men to stay the work of God, and to obtain laws for the support of a rival Sabbath to the one enjoined in the fourth commandment, have served to open the way for the more rapid advancement of the truth. In meditating upon what has been accomplished in a few months by these means, two scriptures are forcibly brought to mind. One reads, "We can do nothing against the truth, but for the truth;"<sup>1</sup> and the other, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."<sup>2</sup> In thinking of the remarkably short

<sup>1</sup> 2 Cor. 13 : 8.

<sup>2</sup> Ps. 76 : 10.





MAIN BUILDING OF THE SANITARIUM, BATTLE CREEK, MICH.

space of time in which the Sabbath of the fourth commandment, and a knowledge of the people who obey and teach the same, has been brought to the front, we can but say, "What hath God wrought!"

The increasing interest in the health and temperance principles advocated by the Seventh-day Adventists was manifest in the fact that in the summer of 1888 it became necessary to erect more buildings for the Battle Creek Sanitarium, to accommodate the increasing patronage. A hospital building was erected that season. Concerning this and a later addition, and the growth of the institution to the present, we quote from the *Bacteriological World and Modern Medicine* (December, 1891) as follows:—



Sanitarium Hospital.

"At the time of its re-organization [1876] the outfit of the whole establishment consisted of one small, two-story wooden building, called the main building (which was capable of accommodating about twenty patients) and a half dozen cottages. At the present time, the buildings of the institution consist of a large main building, a hospital, an annex, and twenty cottages and other buildings. The main building is 312 feet in length, with a rear extension of 100 feet, and is five and six stories in height, above the basement. The hospital building is 100 x 60 feet, five stories high.

"The construction of the new brick veneer main building was begun in 1877, and completed in 1878. This building was capable of accommodating about 150 patients. In 1884 a five-story addition was erected at the south end of the main building. In 1888 a hospital accommodating 150 beds was erected a few rods north of the main building; and in 1890, the main building was raised one story in height, and a six-story addition erected at its north end.

"The present buildings of the institution are capable of accommodating from four hundred to five hundred patients. During the greater part of the year, not only the entire buildings of the institution are occupied, but several hired cottages as well. There are few vacant rooms at any time."



At the session of the General Conference in 1888, it was the pleasure of that body to elect as its President Elder O. A. Olsen, who had not only served for years as a committee man on State Conference committees, but as president of different State Conferences. He had also spent considerable time in the work in Scandinavia, which gave him a personal knowledge of that field. He has up to this time (1891) been retained as President of the General Conference, and the Lord has blessed his efforts and those of his associates in so arranging the labor that, as it is so rapidly extending, there shall be heads of departments in the different fields, both home and foreign, and system in the work.

At this session the General Conference took steps for the immediate opening of a mission in Hamburg, Germany. This has connected with it a training-school for canvassers and Bible workers, and has already proved to be a decided success in fitting up workers for Germany, Holland, Russia, Hungary, etc. This school was opened by Elders Conradi and Holser, April 21, 1889.

On Feb. 16, 1889, Elder S. N. Haskell sailed from New York City for Liverpool on the steamer "Umbria," for a trip around the world in the interest of foreign mission work. His object was to learn all he could of the situation, the customs of the people in different nations, and the best methods of approaching them with gospel truth.

June 6, 1889, the first Seventh-day Adventist house of worship in England, was dedicated in the village of Ulceby, Lincolnshire.

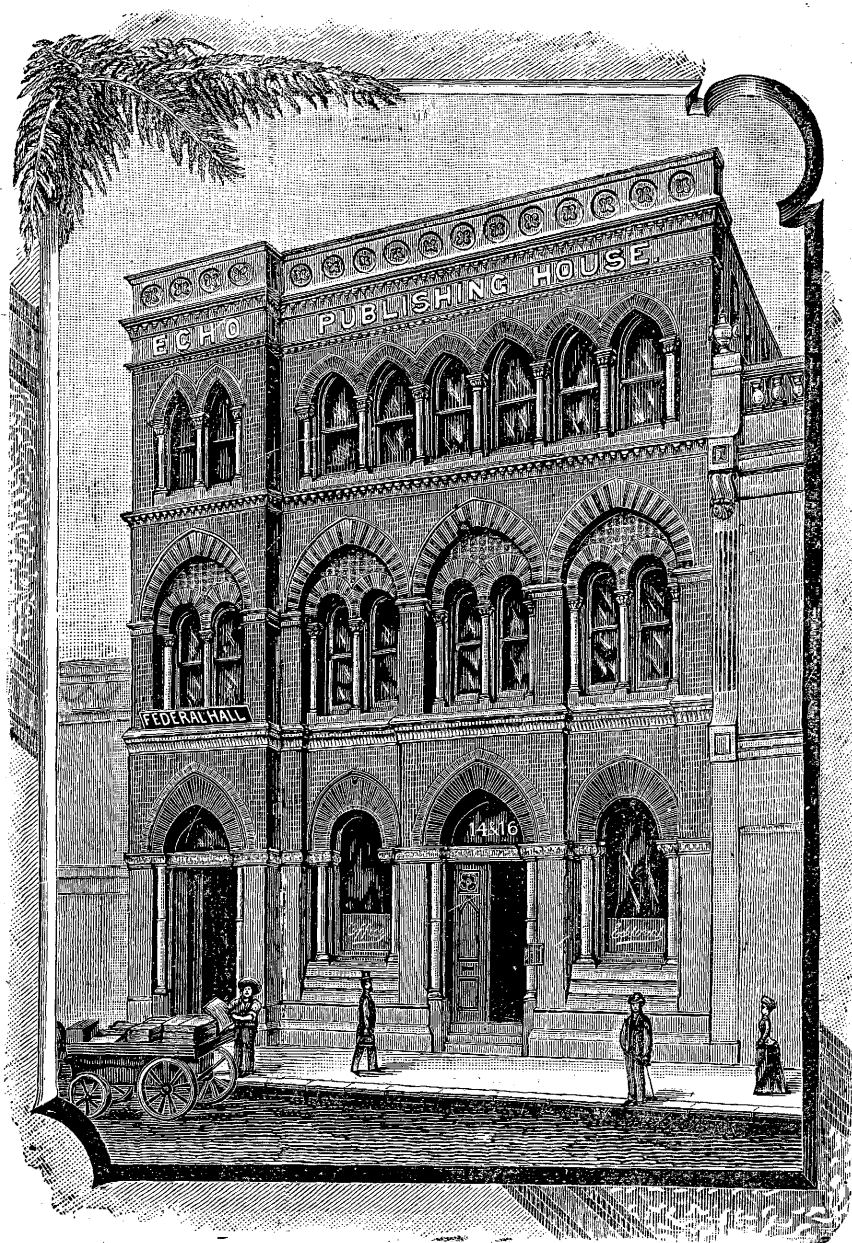
April 17, 1889, the cause at large sustained a great loss in the death of Elder J. H. Waggoner, who died suddenly at Basel, Switzerland, after having just completed his last book, entitled, "From Eden to Eden." On April 16, he did a full day's work of writing, and made this last entry in his diary, "Did a hard day's work." From the report

of his case made by European brethren, the following particulars are obtained: "On the morning of the 17th; at about half past five, he fell dead in his kitchen, without a moment's warning, of paralysis of the heart. He had been working very hard to finish up the English edition of his new book, and he expected to start for London on the following Sunday, to labor in connection with the work there, previous to returning to America the coming summer. He embraced the Advent faith in 1852, in Wisconsin. Since 1854 he was constantly and prominently before the public in defense of the truth, both in the pulpit and the press. He was nearly sixty-nine years of age." He was buried in Basel, April 20. Thus fell at his post of duty another of the early workers in the cause.

In the summer of 1889 (our winter) the cause in Australia had grown to such proportions that it became necessary for the brethren there to construct a publishing house of their own in which to carry on the printing business. This building is three stories, 33 x 65 feet, with another portion of two stories, 22 x 36 feet. It was formally opened for business July 28, 1889. It has two cylinder and several job presses, and a good stereotyping department, with necessary machinery. Besides its monthly issue of the *Bible Echo* (16 pages), and much job work, it is furnished from the United States with electrotypes shells of the *Good Health* magazine from which it casts up pages and prints an edition for the Australian field.

Some interesting facts relative to the standing and progress of the work in Scandinavia were given in an article in the *Review*, August 27, 1889, as follows:—

"Twelve years since the mission was first opened in that country! Now there is a well-equipped publishing house in Christiana, Norway. There are three organized Conferences, twenty-six churches, 1200 Sabbath-keepers, who paid tithes the previous year to the amount of \$2711, which amount shows much sacrifice on the part of the people in their



ECHO PUBLISHING HOUSE, NORTH FITZROY, MELBOURNE, AUSTRALIA.



humble circumstances. There were three tents used for meetings, one in each of those countries, Norway, Sweden, and Denmark. There were reported fifty canvassers and Bible workers in the field who had sold the previous year \$10,000 worth of books."

At the time of the General Conference session, October, 1889, Prof. W. W. Prescott, Educational Secretary, reported that in the denomination there were already seven denominational schools, in which fifty-five teachers were employed, and 1555 pupils enrolled, besides the German school. He also stated that in Battle Creek College there were thirty students who were to graduate in the spring of 1890, nearly all of whom were planning to give their lives to serve in some branch of the cause.

To the same Conference it was reported that the German work in America consisted of six ordained ministers, eight licentiates, and twenty churches, with a membership of 1300. These members were said to be located in Pennsylvania, Wisconsin, Minnesota, Dakota, Nebraska, Kansas, and Oregon. It was also stated that the German canvassers the previous year had sold books in their language to the amount of \$5870.

The entire amount of books sold from the denominational publishing houses for the year amounted to \$500,000, at the retail prices. Most of this was accomplished through the efforts of the canvassers.

The statistics of the General Conference at that date showed that it comprised thirty-four organized Conferences, seven missions (one of the eight missions previously reported being then connected with a Conference organization), 288 ordained ministers, 179 licentiates, 972 churches, 28,324 members, who had paid the previous year a tithe for the support of the ministry amounting to the sum of \$222,012.80.

At the same time the International Sabbath-school Association of the denomination reported that it was composed of 1071 schools, 6304 officers and teachers, 4162 classes, and 30,000 pupils. It proposed to contribute of its weekly

donations for a year (above its running expenses) to aid in the construction of a missionary ship to be used in conveying the truth to the islands of the Pacific Ocean. The events which had aroused such a deep interest in the project of a missionary ship are as follows:—

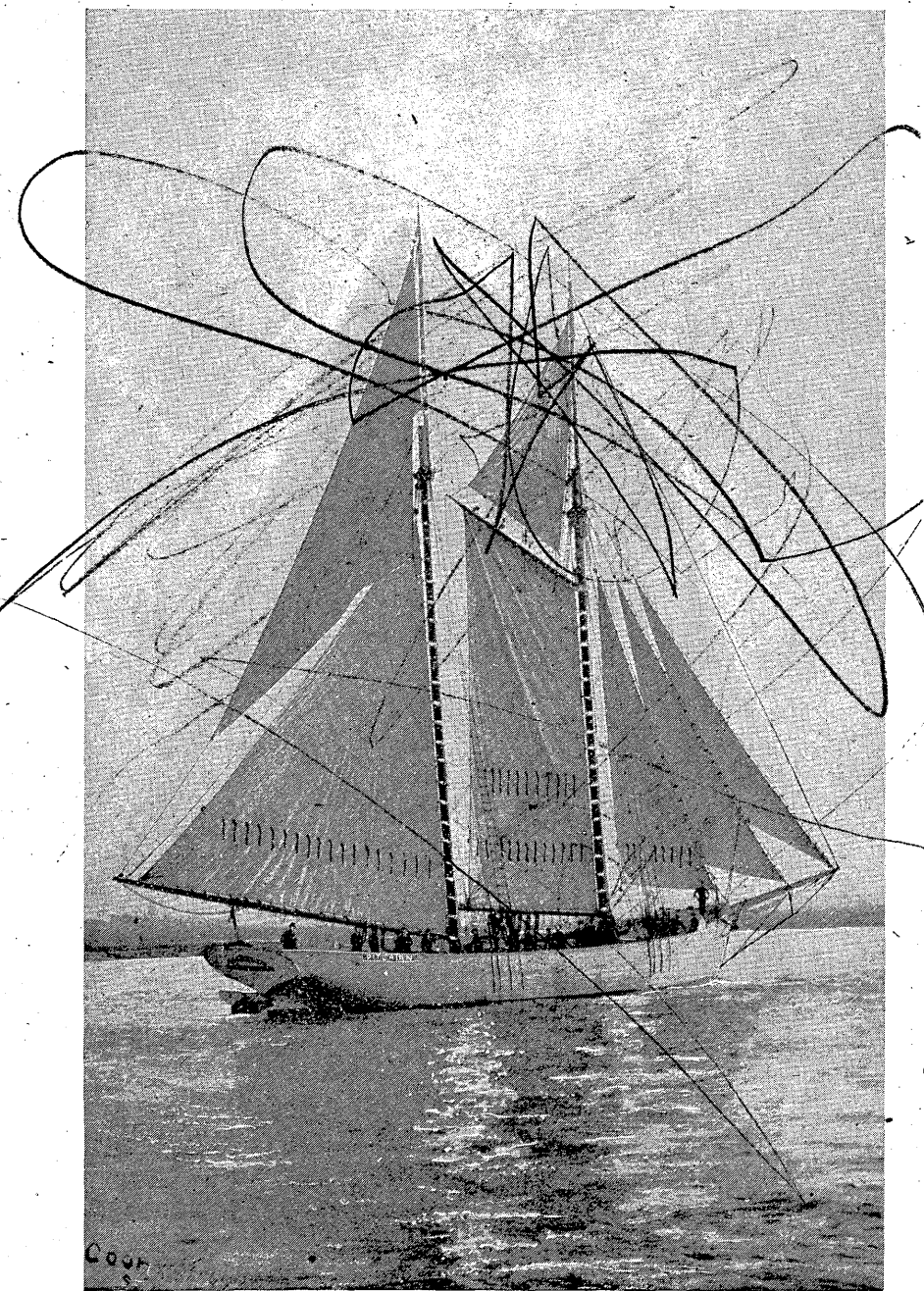
Brother John I. Tay, who for years had had a great interest for the people of Pitcairn Island, on July 1, 1886,



Pitcairn Island.

left the harbor of San Francisco on the ship "Tropic Bird" for Tahiti, where he landed July 29. He sailed as ship carpenter. He hoped to secure a passage from this point to Pitcairn. In this he was not disappointed. He was told that he "might have to wait two years before he could get a vessel" sailing to that island; but on September 16, 1886, he was permitted to sail on the English man-of-war "Pelican," arriving at Pitcairn October 18. Here, contrary to the rule of the island regarding strangers, he was





MISSION SCHOONER "PITCAIRN."



permitted, by vote of the islanders, to remain for several weeks. This time he diligently improved in instructing the people in Bible truth. The second Sabbath he was upon the island, the Sabbath question was treated upon in a Sabbath meeting held that day, and the day following (Sunday) the people of the island went about their work, which they have continued to do, having kept the seventh-day Sabbath ever since. In a letter written by Mary McCoy, sister of the Magistrate of the island, we read, "October 30, 1886, the church on Pitcairn Island unanimously kept the seventh day as the Sabbath of the Lord our God. This was the result of a month's labor among us by Brother John I. Tay."

On November 22, Brother Tay left Pitcairn by way of Tahiti, for San Francisco, on the yacht "General Evans." After his return he was diligent and earnest in laying before his brethren in California the wants of missionary labor among the islands of the Pacific. At the California Conference, held in October, 1887, a resolution was passed relative to missionary work among the Pacific islands, which reads as follows:—

"*Resolved*, That the brethren of this Conference favor the purchase of a missionary ship adapted to the work among the islands, and that we request the General Conference to take the matter under consideration at its coming session."

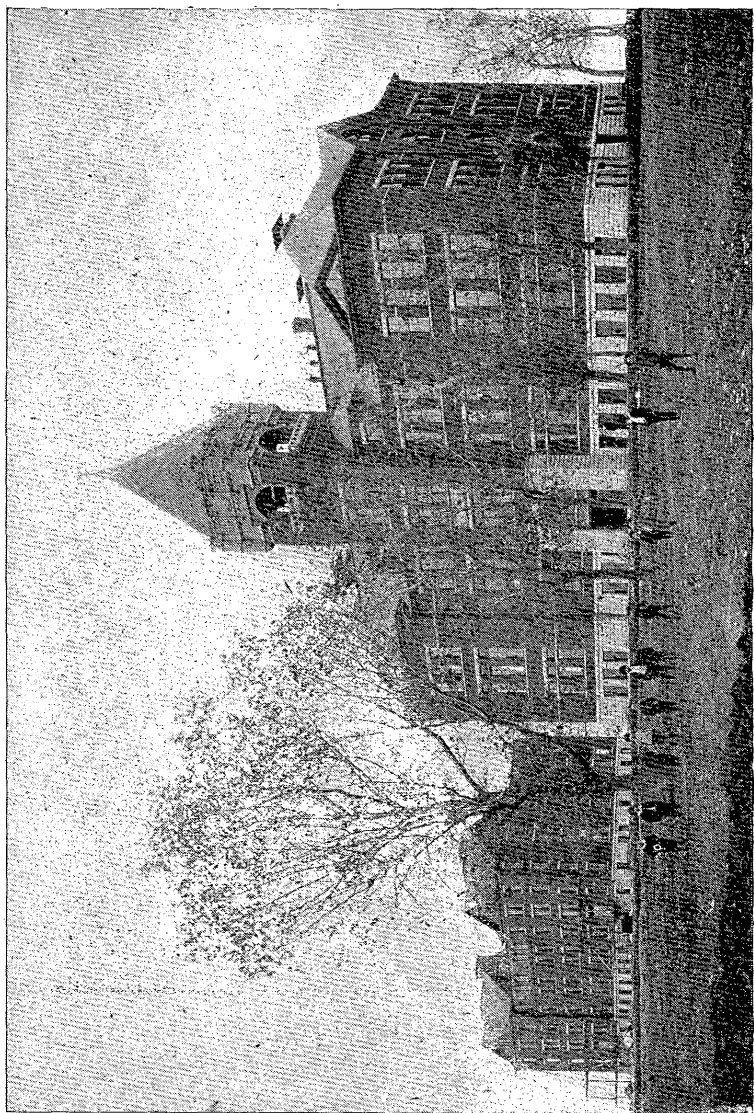
The General Conference, in its meeting of November 22, approved of the plan of calling for donations for the purchase of a ship, and on the 27th of the same month appointed a committee to take charge of the enterprize during the year 1888.

At a meeting of the General Conference Committee in April, 1888, it was voted to send Elder A. J. Cudney, of Nebraska, accompanied by John I. Tay, on a visit to Pitcairn Island. Elder Cudney sailed from San Francisco for Honolulu on the ship "Sonoma," May 20, 1888. On July 5, Brother Tay left San Francisco for Tahiti, expecting there to join Brother Cudney on his arrival, and go with him to

Pitcairn. A vessel was purchased in Honolulu by Brother Burgess, which was fitted up and renamed "Phebe Chapman." July 31, Elder Cudney, with a crew of five, left Honolulu for Tahiti, there expecting to take on board Brother Tay, and proceed to Pitcairn. The vessel never reached Tahiti, and has not yet been heard from. It is supposed that it was wrecked in a storm. After waiting several weeks in Tahiti, and receiving no news of the "Phebe Chapman," and finding no opportunity to proceed to Pitcairn Island, Brother Tay returned to San Francisco, where he arrived in February, 1889. He was not in the least disheartened by the apparent failure of the other trip, but plead more earnestly than ever that proper means should be provided for transporting missionaries from island to island in the Pacific Ocean.

The General Conference voted that a suitable ship should be constructed, as soon as consistent, at a cost not exceeding \$12,000. The ship was built near Benicia, Cal., during the summer of 1890, and sailed from San Francisco for its distant field of labor, October 20. On board as missionaries were Elder Gates and his wife, Elder Reed and his wife, and Brother and Sister Tay, with a missionary crew under Captain Marsh. This vessel, 100 feet in length, named "Pitcairn," went first to Pitcairn Island, where all the adults on the island, numbering over eighty souls, were baptized and organized into a Seventh-day Adventist church. The vessel then made its way to Tahiti and other islands, where the missionaries are doing effective work for God in disseminating gospel truth.

On November 6, immediately following the General Conference session of 1889, a minister's school was opened in Battle Creek. This school continued for twenty weeks. Fifty students were in attendance, and the school proved to be of great efficiency in aiding those who were engaged in ministerial work. The success of the first ministerial school led to another term in the winter of 1890-91; when over 100



UNION COLLEGE.

NORTH HALL.



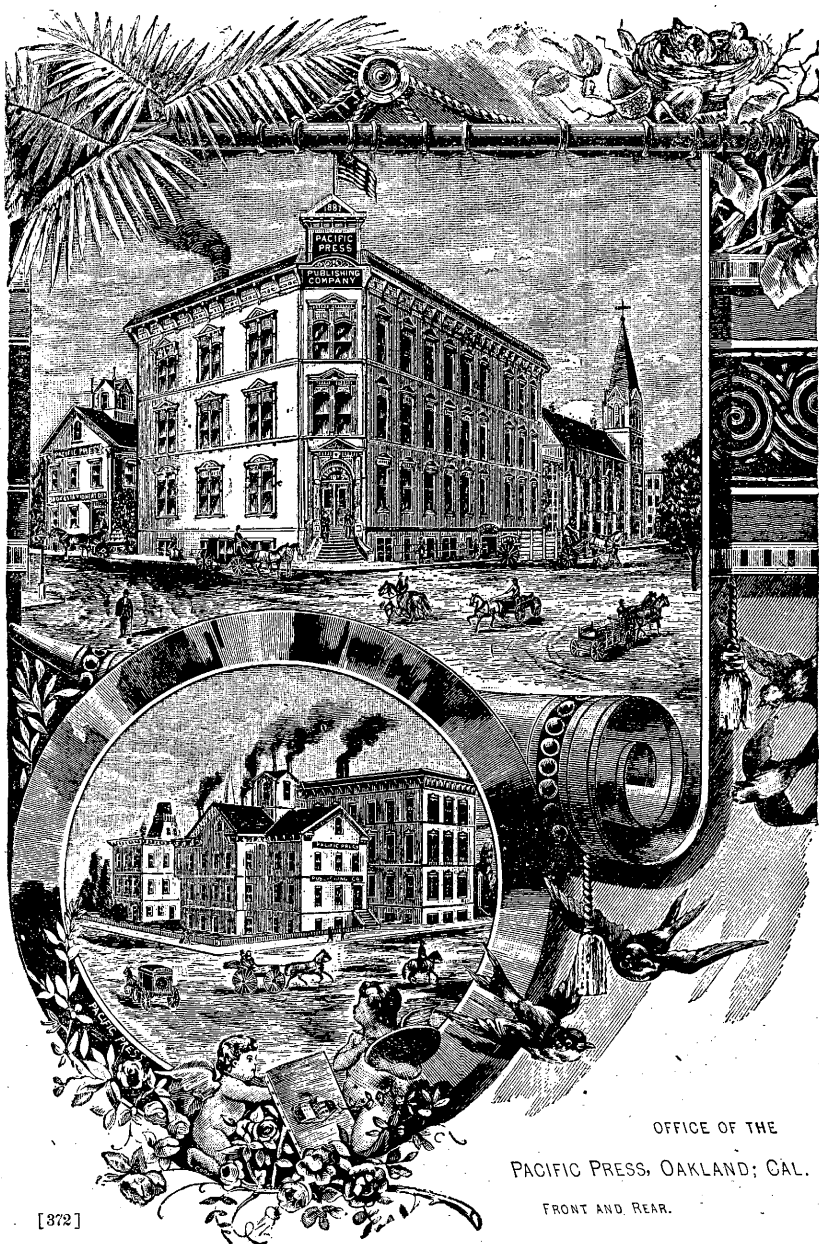


were in attendance for a period of sixteen weeks. This system of instruction has been followed by Biblical institutes in each of the six General Conference districts of the United States, and in England, Scandinavia, and Central Europe.

The General Conference of 1889 had under advisement the proposition to construct a college at some point convenient for the following nine State Conferences, of the United States; namely, Iowa, Minnesota, Kansas, Missouri, Nebraska, Dakota, Texas, Colorado, and Arkansas. A committee was accordingly appointed by the Conference, whose duty it was to select a desirable location for the school. When the citizens of such places as Des Moines, Iowa, Fremont and Lincoln, Neb., and other places, ascertained what we were about to do, they vied with each other in offers of contributions to the enterprise, so desirous were those of each place of having the buildings located in their town. As Lincoln, Neb., made the most liberal offers, and as it was deemed the most feasible site, the school was located there. The buildings are at this writing under way, and the school is to be opened in September, 1891.

The main building, Union College proper, is a structure 141 x 84 feet. The height from the ground to the top of the dome is 100 feet. Besides this building there are two dormitories, each 104 x 104 feet, three stories high. It is anticipated that the proceeds of land donated, will meet at least one half of the expense of fitting up this central college of the denomination, in which workers are to be educated in separate departments in English, Scandinavian, and German, by teachers in their native tongues.

It appeared like a new departure in our work when the people outside of our denomination took hold so generously to aid in this college enterprise. It may not be considered, however, any great sacrifice on their part; for the construction of such buildings on the prairie, about three miles from the business part of Lincoln, with a little village already grown up around the College campus, is a much



greater benefit to them financially than the sums they have donated. Be this as it may, we are thankful for the timely assistance that was by this means rendered to Union College.<sup>2</sup>

In the year 1890 the literature of our Sabbath-schools was augmented by the addition of a paper for the very little folk. This was called the *Little Friend*, and in it are found lessons designed for the primary department of the Sabbath-schools, while the *Youth's Instructor*, true to its name, contains the lessons for the intermediate department of the schools. There was also published by the Pacific Press Publishing Company, Oakland, Cal., a series of twelve carefully written books, entitled, "The Young People's Library."

At the session of the California Conference held in September, 1890, the president of the General Conference being present, it was deemed advisable that the writer be released from the many cares and responsibilities borne for over seventeen years in the California field, and that I be permitted to labor in other States east of the Rocky Mountains. Agreeably with this suggestion, the change was made October 10.

In 1868, there were not a dozen Seventh-day Adventists west of the Rocky Mountains. Now there are three large Conferences, with a membership of over 4,000, who pay annually a tithe of about \$50,000. In the midst of this field, at Oakland, Cal., is the second publishing house of the denomination, being really one of the best equipped printing establishments west of Chicago. At Healdsburg, Cal., is a flourishing college; and at St. Helena, a prosperous health institution, which, it is reported, has cleared during the past year, above its running expenses and its charity work, about \$12,000. On leaving this field of labor

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<sup>2</sup> Since this was written, the College has been completed, standing free from all encumbrances, and the work of the school has begun auspiciously, with a good attendance during its first year.

where many hardships and much weariness had been experienced, and on looking over the situation, we could but thank God and take courage, and pray, "Lord, let the work on the Pacific Coast go forward, that still greater results than heretofore may yet be seen."<sup>3</sup>

<sup>3</sup> Just before leaving California, there fell under my observation a county paper of Fresno City, containing what the editor claimed were facts gathered up by one of his reporters. The statements were so far from the truth that the hand of an enemy was seen in it all. Among other things the reporter was represented as saying that Elder Loughborough and some others in the Adventist denomination were, by their position in the work, aggrandizing themselves. Mrs. White, for instance, was worth \$20,000, and Elder Loughborough himself, \$10,000.

On reading the article I immediately wrote to one of the brethren in Fresno, to say to the editor to send me at once the deeds, mortgages, notes, or checks showing that I was worth that amount, as I was entirely ignorant of such possessions! If he had convincing proof that I was owner of so much property, I wanted it, as the cause was in need, and I desired to make a donation. Such newspaper stories naturally have an influence on the minds of some who are ignorant of the facts. Possibly some reader of these pages, not intimately acquainted with our work, may at some time have heard similar reports about workers, and will be interested in the statement of a few facts relating to my personal affairs, which will serve simply to illustrate how groundless are these comparatively harmless but malicious stories:—

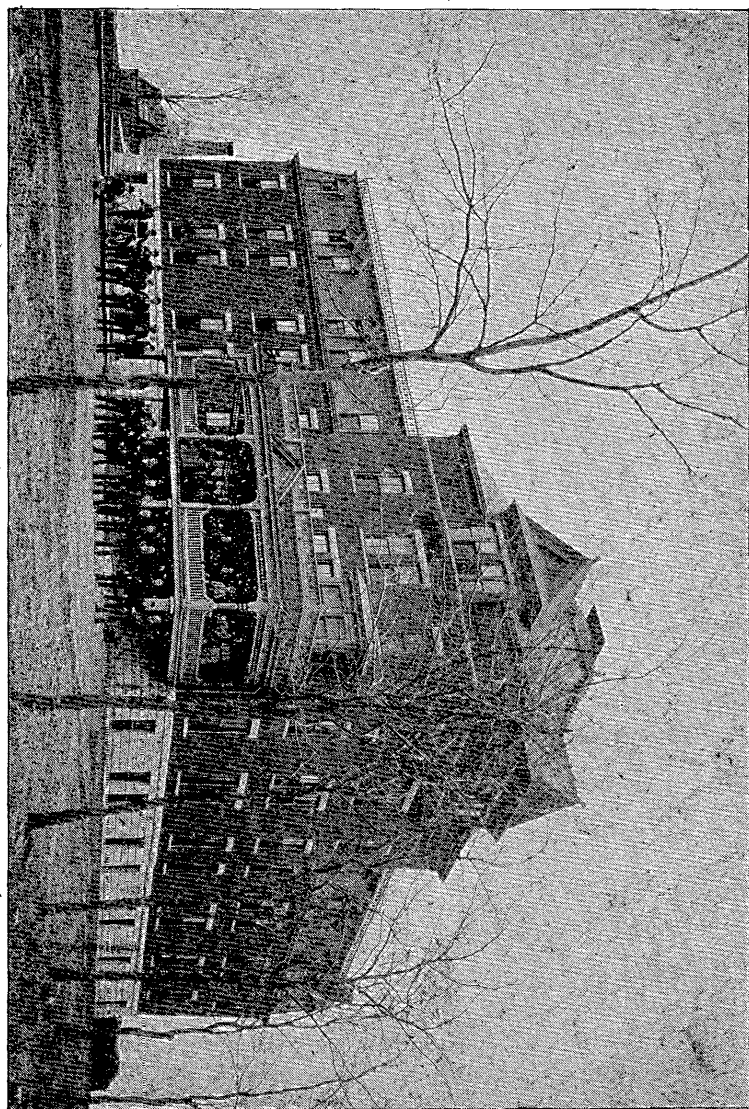
As to myself, I do not own a foot of land save two burial lots, one in Oak Hill cemetery, Battle Creek, Mich., and one in St. Helena, Cal., in each of which members of my family are buried. In 1874 I sold my little cottage in Santa Rosa, Cal., and have never purchased since. As the charge was made and published that I had benefited myself financially by being prominently connected with the cause, I deem it proper that a statement of facts be made here; and they are not made in a spirit of boasting, neither are they designed to reflect on any one person or set of persons, but as Paul said of himself at one time, "Ye have compelled me in this same confident boasting."

Of my financial affairs I will state:—

1. I have never received for my services as a minister any more than other ministers performing the same kind of labor. The amounts I have been allowed were those decided upon by the Auditing Committees appointed by the Conferences for the adjustment of such accounts. The sums I have received have varied from \$4 per week to \$10 and \$12, and in a few later years the sum of \$15 per week. Taking the whole time, it would not average over \$10 per week for services.

2. Since the time that the question was first agitated among us as a people, in the year 1858, of paying into the church fund a tithe of all our income for





SOUTH HALL, UNION COLLEGE.



We come now to the time of the General Conference session from March 5-25, 1891. In that Conference there was the fullest representation by delegates from all parts of the world ever had in any of our former Conferences; and more of the different nationalities were represented than at any previous session. We were also favored with the presence of Elder S. N. Haskell, who had just returned from his two years' missionary trip around the world. He imparted to the Conference much valuable information respecting openings of various kinds for labor in foreign fields, not only in those countries which have been regarded by missionaries as having some gospel light, but also in those places which all Protestant denominations have called "hea-

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the support of the work, I have paid a faithful tithe of every dollar that has come into my hands before investing any of it for my own use.

3. Out of the nine tenths of what I have received, with God's blessing, I have been enabled to plan my affairs so as to give from one third to one half yearly to the needy, or some of the enterprises connected with the advancement of the cause of Christ. As to *how* I have done this, and still provided for my family, I will not here explain, but could show from year to year just how it was done. Suffice it to say, having paid the Lord the tithe, he blessed in planning to use all to his glory.

A very devoted man in the Old World, summing up his temporal affairs, said, "What I gave for the good of others I had, but what I spent solely for myself, I lost." In looking at the giving part from this good man's standpoint, the editor of the *Fresno Journal* may not be very far from right in his estimate of my wealth; for since embracing the third angel's message in 1852, I have given in tithes, and to the poor, and taken stock in our various institutions without dividends, and given in donations to our institutions, meeting-houses, etc., for the last thirty-five years, over \$10,000.

If that is what the editor counted as my riches, I am not quite willing to take his estimate, because I believe that such investments, made with a spirit of true sacrifice and an earnest desire to advance the cause of God, are not counted simply at par in the bank of heaven. Our Saviour, when he estimated the two mites of the poor widow, did not say they were worth simply "a farthing" in heaven's bank, and no more.

As to Mrs. White's wealth, I can say, from personal knowledge, that her temporal affairs have been managed in a liberal manner similar to my own. Her riches are comprised in what, with God's blessing, herself and her lamented husband have bestowed upon the poor and needy, and for the furtherance of the work of Christ, rather than in any tangible earthly riches.

then lands." His description of the situation led to earnest thought as to how we could perform our duty to those who "sit in darkness," and have not the light of the gospel.

The counsel of the Lord to his people communicated in the remarks of Mrs. White during these meetings was much appreciated, and the magnitude of the work of the message was made to appear in a more vivid light than ever before. Never did the servants of the Lord have more of a realizing sense of the Lord's willingness to be with the humble workers who should go forth in living faith to do his bidding. More than in any previous Conference was enkindled the feeling response to the Lord's call, "Here am I, send me."

From the report of progress made at this Conference it was shown that the sales of the denominational books, for the year ending March 1, 1891, had been over \$800,000, and that the most of this had been accomplished by the one thousand canvassers in the field in various parts of the world. While listening to this encouraging result, it seemed to be the prayer of every heart, "Lord, bless the canvassers, and increase greatly the number who shall thus carry the truth to the doors and hearts of the people." Of the results above reported it was stated that the sales from the London office, up to March 1, 1891, amounted to \$21,029.80, and that the twenty-nine Scandinavian canvassers in America, from June 1 to Dec. 31, 1890, sold \$21,255 worth of books. During the year 1890, in Central Europe, where (in 1887) old publishers said that it was "impossible to canvass for books," our canvassers sold 1,500 "Life of Christ," 1000 "Great Controversy," 500 "From Eden to Eden," and 106,000 miscellaneous pamphlets.

As Sabbath-schools in the denomination of Seventh-day Adventists have become a powerful agency for good, especially to the young, considerable attention was given to this work at the General Conference. Herewith are presented



some statistics showing the growth of this branch of the work, especially during the last few years:—

Oct. 11, 1878, the general (now called International) Sabbath-school Association of the Seventh-day Adventists was organized in Battle Creek, Mich. At that time there were in the denomination 177 schools, with 5851 scholars. The amount of Sabbath-school contributions that year was \$25. Since that organization much attention has been given to the Sabbath-school work. The *Sabbath-school Worker*, which was started as a 16-page quarterly journal in January, 1885, and which is now published as a monthly, has been a very efficient help in the Sabbath-schools. At first the contributions of the schools were used simply for their running expenses, but in 1886 the plan was proposed of using the donations for the support of missions. The amount thus raised in 1886 is not recorded. In 1887, \$10,615.72 was donated by vote of the schools to the work in South Africa. In 1888 the amount donated to the work in London (England) from the Sabbath-school funds was \$10,755.30.

In 1889 the membership of the schools in the Association was 28,018; officers and teachers, 6,304 or 453 more than the entire membership of all the schools eleven years before. The donation to foreign missions from the Sabbath-school collections during the year was \$10,980.74. The report for the year ending Sept. 30, 1890, showed 1,383 schools, with 33,475 scholars, and \$16,604.99 donated by the schools to different enterprises. Thus is seen that in four years the Sabbath-schools have contributed, for the support of various missionary enterprises, the sum of \$48,956.75.<sup>4</sup>

<sup>4</sup> From the *Sabbath-school Worker* for January, 1892, we learn that the sum contributed by the Sabbath-schools for the first three quarters of 1891 was \$12,594.75, and that the sum total donated to missions from the Sabbath-school contributions from Jan. 1, 1887, to Sept. 30, 1891, was \$63,117.25.

The statistics here presented show the extent of the third angel's message, and the advancement it has already made as it has encircled the earth; but the most potent of human agencies that have been employed in the accomplishment of the results thus far, is the printing-press. We will briefly give the present facilities for producing books and periodicals that are now being printed, with which the truth may be carried to the "ends of the earth."

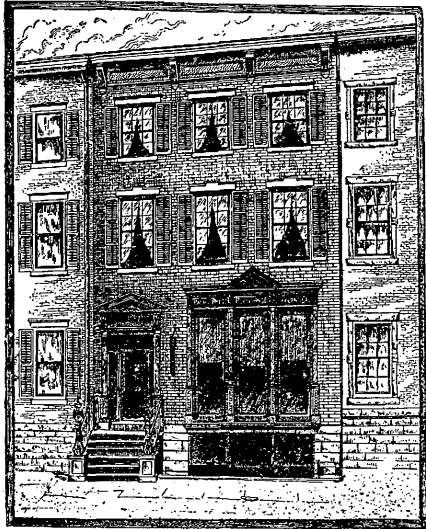


London Printing Office, Holloway Road, N.

The Central Publishing House, located in Battle Creek, Mich., has fifteen steam power-presses, four hand-presses, an extensive electrotyping and stereotyping department, and a bindery, the whole business occupying over 50,000 feet of floor room. Its pay-roll contains 320 employees. The Pacific Press Publishing House,

Oakland, Cal., is similar in its appointments and facilities, occupying with its business about 30,000 feet of floor space. It has eighteen steam power-presses, nine of them being cylinder presses. It has 150 employees. Next in order of establishment is the Central European Publishing House at Basel, Switzerland, which has three power-presses, stereotyping and bindery machinery for turning out complete works in the French, German, Holland, Italian, and Roumanian languages. It employs some twenty persons. Next in order is the Scandinavian office at Christiania, Norway, which has four steam power-presses, a stereotyping depart-

ment, and a bindery. In this office are published five papers in the Danish-Norwegian and Swedish languages, besides numerous books in both languages. It employs over a score of hands. The London (England) office puts much of its book work into the hands of other printers, but it has two presses, with other machinery, with which to carry on a part of the business, and employs twelve persons. The *Bible Echo* office, Melbourne, Australia, has three cylinder presses, besides several smaller job presses; also stereotyping and bindery departments, and has about a score of employees. The New York branch office of the Pacific Press has its typesetting office, but as yet hires its press work done outside. This office employs ten persons.



New York Printing Office, Bond St.

Thus it is seen that about forty-seven steam power-presses are running almost constantly for six days in the week, and sometimes a portion of the night, printing present truth. These offices employ a total of over five hundred persons to carry on the work, while about a thousand canvassers are in the field selling the books among the people.

A few words in regard to what is being printed in these various offices may now be in place. In the English language, twelve periodicals are printed. Five of these are weekly, six are monthly, and one is a semi-monthly. Three of the monthlies are health journals.

The list of books in English comprises fifty bound books, sixty pamphlets, and ninety tracts. To procure a complete set of these at retail price would require \$87.50. The subscription price of the twelve periodicals for one year amounts to \$9.85, or a total for a complete outfit of English publications, exclusive of charts and maps, \$97.35.

In the French language there are eight bound books, sixteen pamphlets, forty-one tracts, and an eight-page semi-monthly journal. The value of an outfit in the French language is \$12.40.

In the German language there are eight bound books, thirteen pamphlets, fifty-two tracts, and three semi-monthly periodicals. The value of a German outfit is \$23.30.

In the Danish-Norwegian language there are eight bound books, ten pamphlets, forty-two tracts, and three periodicals, one of which is a monthly health journal, and the other two semi-monthly religious journals. The value of the whole is \$22.89.

In the Swedish language there are ten bound books, seven pamphlets, forty-three tracts, two monthly periodicals, and one semi-monthly. The cost of a set of Swedish publications is \$22.66.

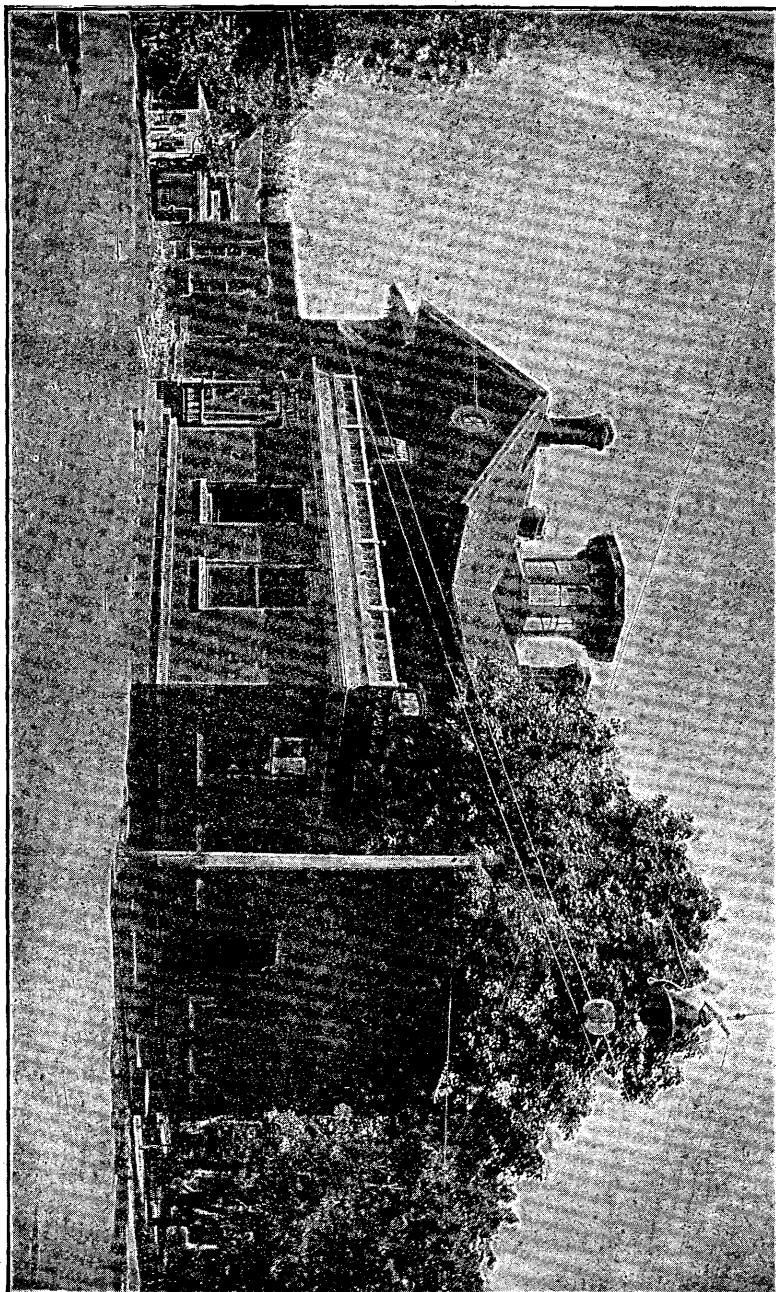
In the Holland (Dutch) language there are six bound books, fourteen pamphlets, fourteen tracts, and a monthly sixteen-page journal, the total value of which is \$16.77.

In the Russian language there is an assortment of tracts and Bible reading leaflets.

The grand total of Seventh-day Adventist literature, March, 1891, comprised ninety bound books, 120 pamphlets, 282 tracts, and 23 periodicals; and to purchase a full set of the books, and periodicals for one year in the various languages, would require the sum of \$195.37. If the charts and maps illustrating the subjects are included, the amount may be put at \$200; and the end is not yet, for preparations are being made to print in Spanish, Finnish, Hungarian, Polish, Portuguese, and other dialects and languages.



WEST BUILDING OF THE CENTRAL PUBLISHING HOUSE.





When the present situation is contrasted with that of the past, not so many years ago, when the pioneers in the cause started out penniless and destitute of literature to assist them in their work, we marvel at their unbounded faith and zeal, of which we are now reaping the benefits.

If now there be combined with the present facilities for working, their zeal and faith and simple trust in God, his blessing will still surely follow; and a great and mighty work will be accomplished in a short space of time.

For a moment we will take a retrospective glance at the facilities with which the pioneers had to work. No farther back than 1861 all the literature of the denomination was printed on one Adams power-press, driven by a two-horse power engine; and in the year 1862 a full set of all the publications issued by Seventh-day Adventists could be purchased for the sum of \$7.50. In 1891, as has been shown, it would require \$200 to procure a complete set. Surely something more than human devisings has wrought in producing these results; and in contemplating the growth and present influence of the message, we can but say, in the language of the text at the head of this chapter, "What hath God wrought!"



## CHAPTER XXIX.

### CONCLUSION.

"I HAVE set before thee an open door, and no man can shut it : for thou hast a little strength, and hast kept my word, and hast not denied my name." — Rev. 3 : 8.

SUCH is the language addressed to those in the Philadelphia state of the gospel church. This church was the one which had been developed by the proclamation of the near advent of Christ—of those who had held fast to what they had heard upon that subject ; for he says of the Sardis church (the one immediately preceding the Philadelphian), "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."<sup>1</sup> The Sardis church, then, heard the doctrine of the Lord's soon coming. Those who held fast to what they had heard, moved on with the truth as the "candlestick" was removed, and constituted the Philadelphia church, to whom he said, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly : hold that fast which thou hast, that no man take thy crown."<sup>2</sup> It is to this Philadelphia church, then, that he says, "I have set before thee an open door, and no man can shut it."

Here, then, is the emphatic declaration of Holy Writ that those who, in God's providence, are moved out to

<sup>1</sup> Rev. 3 : 3.

<sup>2</sup> Rev. 3 : 10, 11.



warn the world of the Lord's coming, and to entreat the people to prepare to meet God, have the special favor of God in their work. Men may try to hinder, to defeat their movements, to close the "door of utterance," but still the voice of God sounds out above all clamor, "*I have set before thee an open door.*"

In the foregoing pages of this book we have gone briefly over the space of sixty years, from 1831 to 1891, tracing the rise and progress of the Advent messages, and especially the third angel's message. We have shown how, from obscurity and poverty, this message has advanced with accelerated force and power from year to year, until it has its missions encircling the earth. It surely is not because the message is one that is pleasing to carnal hearts, that it has thus prospered; for it carries in its forefront the Sabbath of the Lord, whose observance brings a heavy cross, requiring a separation from business with the world on the busiest secular day of the week. Neither has it advanced in the manner it has because of no opposition; for this it has encountered from the first, and that of the fiercest kind from without, as well as perplexities caused by unconsecrated persons who for a time have found their way into the ranks. As to the situation occasioned by the designs and efforts of outside foes, we may well say in the words of David the psalmist, "If it had not been the Lord who was on our side, now may Israel say; if it had not been the Lord who was on our side, when men rose up against us: then they had swallowed us up quick, when their wrath was kindled against us: then the waters had overwhelmed us, the stream had gone over our soul: then the proud waters had gone over our soul. Blessed be the Lord, who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth." <sup>3</sup>

<sup>3</sup>Ps. 124 : 1-8.

The Lord declares that he has set before his people "an open door, and no man can shut it." No marvel, then, that the message has gone steadily forward. It is God's message to the people, and it must succeed. In Rev. 7:2 the work of preparing a people to stand when the great day of God's wrath shall come is symbolized by an angel "ascending from the east," or as some translate, "like the rising of the sun." Behold the dawning of the day, — first appear the rays of light in the east; these blend into greater clearness until the sun's broad, distinct disk is seen. As the "King of day" ascends to the zenith, its light, heat, and power become more and more vivid. Such indeed has been the progress of the third angel's message since 1846, when its component truths were brought into distinct form, and from which point we have shown a marked and steady growth that is wonderful. This we can explain upon no other ground than that the Lord is verifying his word to those who in this time, when his salvation is about to come,<sup>4</sup> "keep the Sabbath from polluting it," and turn away their foot from doing their own pleasure on God's holy day, thus, through the "faith of Jesus," as declared in the third angel's message of Revelation 14, keeping all "the commandments of God." Of such the Lord said by the prophet Isaiah, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness ["the Lord our righteousness" (Jer. 23:6)] shall go before thee; the glory of the Lord shall be thy rereward."<sup>5</sup> With such assurances how could we expect aught else but that the work would be a success? "If God be for us, who can be against us?"

Looking at the situation when, in 1846, Elder Joseph Bates began to write the first book of about one hundred pages,—the first ever issued on the Sabbath question by Seventh-day Adventists,—twelve and one half cents being all the available means he had in the world, and being

<sup>4</sup> Isa. 56:1, 2.

<sup>5</sup> Isa. 58:8, 13.

called upon to spend that before his first day of writing had expired; and then looking again at the case of Elder James White, printing his first little sheet, an eight-page monthly (*Present Truth*), with money earned by mowing in the hay field, sending out the paper *free* to all who would read, and talking of that as a message that was to go to the ends of the earth,—looking at these small beginnings, one might, in the language of the people in the days of Amos, inquire, "By whom shall Jacob arise? for he is small."<sup>6</sup> Contrasting that with the situation in 1891, when the publication of the truths of the message is being accomplished in seven publishing houses, located in various parts of the world, often pressed to their utmost capacity to supply the demand for reading matter, we can indeed say, Behold "an open door" that no man as yet has shut.

Of those in earlier times who supposed the work could never succeed, we may say, in the words with which the prophet Zechariah reproved those who thought to hinder the work of God in the rebuilding of Jerusalem, "Who hath despised the day of small things?"<sup>7</sup> Of things which appeared like mountains of difficulties in their way, the Lord said by the prophet, "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it."<sup>8</sup> So it has been in the work of the third angel's message, and so it will be until "the headstone" is brought, or in other words, until the work is completed.

Look at the few in 1846,—poor in means, poor in every sense excepting faith in God and in the store of truth, and see to what proportions their work has grown. Think of the facilities now in hand, books all prepared, translated, and printed in the various languages of the earth, and the thousand canvassers putting these books into the homes of the people at the rate of \$800,000 worth annually, as was

<sup>6</sup> Amos 7 : 2.

<sup>7</sup> Zech. 4 : 10.

<sup>8</sup> Zech. 4 : 7.

the case last year, and with a continuance of God's blessing upon the work, we can only look forward to *success*. With these facilities and agencies which are being increased from month to month, with trust in Christ, we need expect nothing else but that which Solomon sang of the church of God as she came forth from her wilderness state, "leaning on the arm of her beloved," when he represents her as looking forth, "fair as the moon, clear as the sun, and terrible as an army with banners."<sup>9</sup>

Not only have we seen that the Lord's providence has opened the way for the spread of the truth, and his signal blessing has attended the efforts made to move in the ways of his providence, but in the rise and progress of the third angel's message he has communicated with his people through the gift of prophecy. This has not been in the form of a new revelation to take the place of the Bible, nor in a manner to pervert the Scripture teachings, but to show where, in this age, there is danger of departing from the simplicity of the gospel of Christ, where the people are in danger of falling under the tendency of the age, being satisfied with a *form* of godliness without the power.

Looking at this subject from the *example*<sup>10</sup> of the ancient prophets, which the Lord has given us as one of the rules by which such manifestations are to be tested, the same reasons are found why such manifestations are needed now as then; namely, the liability in each age of being swayed from the track of truth by the prevailing and peculiar doctrines and practices of the age. The apostle Paul, in speaking of the manifestation of the gifts which the Lord has placed in the church, says they are "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed

<sup>9</sup> Solomon's Song 6 : 10.

<sup>10</sup> James 5 : 10.

to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."<sup>11</sup>

The same objections that are raised against manifestations of the gift of prophecy at the present time, might have been urged with the same force in ancient times; *i. e.*, we have the Scriptures, and therefore have no need of such gifts. Those same Scriptures tell us, however, that Christ has placed these gifts in the church to do their work until "that which is perfect [the perfect state] is come," and that the church is to "come behind in *no gift*, waiting for the coming of our Lord Jesus Christ."<sup>12</sup>

The people anciently might have reasoned that they had the moral law of God as written by his own finger on tables of stone; that they had statutes, judgments, and instructions which had been spoken to Moses from the mouth of God, and which had been carefully written out; and what more was needed? But notwithstanding all those excellent truths which they had in their possession, God was pleased to speak to them "at sundry times and in diverse manners by his holy prophets."

We find that the testimonies borne by the various prophets, as Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, and others, in each case taught the same great principle respecting obedience to God; yet each prophet had his peculiar reproofs for the people of his time, for their tendency toward being drawn from the sacred and holy principles of right by the prevailing customs of the age in which the prophecy was given.

<sup>11</sup> Eph. 4 : 12-16.

<sup>12</sup> 1 Cor. 1 : 6, 7.

While it may be argued, We have not only the excellent instruction of the Old Testament Scriptures, but in addition, the words of our Saviour himself, and of the apostles; what need have we of further light? the fact remains that these same holy apostles have pointed forward to the last days, when "*perilous* times shall come," and when men shall "have a *form* of godliness, but deny the power thereof," telling us also that "some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." In view of all this, that people of whom Paul speaks in writing to the Thessalonians, who will not be in darkness, that the day of Christ should overtake them as a thief, but who will be children of the light, are exhorted to "prove all things" in the way of "prophesyings," and to "hold fast that which is good."<sup>13</sup> This is equivalent to telling them that the people who will be looking for the coming of the Lord Jesus Christ, and who will at last be found in readiness for that day, will have "good," true manifestations of the gift of prophecy among them.

We are in the time when the tokens are abundant on every side that the day of the Lord is near at hand. We are in the very period of time when a people were to arise who would keep all the commandments, and who would also "have the *testimony* of Jesus"<sup>14</sup>—the "spirit of prophecy."<sup>15</sup> What do we find?—That during the last forty-six years such a people have arisen, bearing just such a message, among whom the gift of prophecy has been manifested. Testing the gift as manifested through Mrs. E. G. White by the Bible rules, we have seen that it stands the test in every particular. There has not been found, from first to last, in all the writings of Mrs. White, a single line that gives the slightest license to sin, or that tolerates in the least degree any departure from the word of God. These writings have never placed themselves above the Bible, but they do constantly exhort to the most careful

<sup>13</sup> 1 Thess. 5 : 5, 20, 21.<sup>14</sup> Rev. 12 : 17.<sup>15</sup> Rev. 19 : 10.

study of the word of God, pointing to it as the great standard by which our cases will be examined in the final Judgment. In her writings, Christ is exalted before us as the only pattern for us to follow. He is in the most vivid manner declared to be our only hope of victory here, our only refuge from the wrath to come, the only name and means through whom we can be saved.

In regard to Mrs. White and the nature of her work, the following is given, it being penned in 1877 by one who had known her and who had studied her work for many years; and after about thirty-nine years of careful observation I give my unqualified indorsement to every sentiment therein expressed:—

“As to the Christian character of Sister White, I beg leave to say that I think I know something about it. I have been acquainted with her for eighteen years,—more than half the history of our people. I have been in their family time and again, sometimes weeks at a time. They have been in our house and family many times. I have traveled with them almost everywhere; have been with them in private and in public, in meeting and out of meeting, and have had the very best chances to know something of the life, character, and spirit of Brother and Sister White. As a minister, I have had to deal with all kinds of persons, and all kinds of character, till I think I can judge something of what a person is, at least after years of intimate acquaintance. I know Sister White to be an unassuming, modest, kind-hearted, noble woman. These traits in her character are not simply put on and cultivated, but they spring gracefully and easily from her natural disposition. She is not self-conceited, self-righteous, and self-important, as fanatics always are. I have frequently come in contact with fanatical persons, and I have always found them to be full of pretensions, full of pride, ready to give their opinion, boastful of their holiness, etc.; but I have ever found Sister White the reverse of all this. Any one, the poorest and the humblest, can go to her freely for advice and comfort without being repulsed. She is ever looking after the needy, the destitute, and the suffering, providing for them, and pleading their cause. I have never formed an acquaintance with any person who so constantly has the fear of God before him. Nothing is undertaken without earnest prayer to God. She studies God's word carefully and constantly. I have heard Sister White speak hundreds of times, have read all her testimonies through and through, most of them many times,

and I have never been able to find one immoral sentence in the whole of them, or anything that is not strictly pure and Christian; nothing that leads away from the Bible and from Christ; but there I find the most earnest appeals to obey God, to love Jesus, to believe the Scriptures, and to search them constantly. I have received great spiritual benefit, times without number, from the testimonies. Indeed, I have never read them without feeling reproved for my lack of faith in God, lack of devotion, and lack of earnestness in saving souls. If I have any judgment, any spiritual discernment, I pronounce the testimonies to be of the same spirit and of the same tenor as the Scriptures.

“For thirty years [we may now say forty-six years] these testimonies have been believed and read among our people. How has it affected them? Has it led them away from the law of God? Has it led them to give up faith in Christ? Has it led them to throw aside the Bible? Has it led them to be a corrupt, immoral people? I know that they will compare favorably with any other Christian denomination. One thing I have remarked, and that is, that the most bitter opponents of the visions of Sister White admit that she is a Christian. How they can make this admission is more than I know. They try to fix it up by saying that she is deceived. They are not able to put their finger upon a single stain in all her life, nor an immoral sentence in all her writings. They have to admit that much of her writings are excellent, and that whoever would live out all she says would be a good Christian, sure of heaven. This is passing strange, if she is a tool of the devil, inspired by Satan, or if her writings are immoral or the vagaries of her own mind.”

As our periodicals containing Mrs. White's writings are sent out, they are sought by the most humble, God-fearing, and devoted. Reporting on what they read, they say, “We are especially interested in Mrs. White's writings. They are so practical, so full of instruction calculated to lead one nearer to the Lord, and make him more humble, God-fearing, and devoted. These writings are so much in the strain of Scripture that it seems as we read that Mrs. White must be *inspired* to write in the manner she does.”

Such is the testimony in scores of cases of those who are in correspondence with our missionary workers, those, too, who have not the slightest intimation that Mrs. White's ideas are received in holy vision.



Having before us the impression made by this gift, the question arises, *Whence* and *why* has opposition arisen to the manifestation of this gift? and what has been the outcome of those opposing? Having watched this matter carefully since September, 1852, I have found that for the most part the opposition to this manifestation has arisen from those who have been reproofed for defects in character, for wrong habits, or for some wrong course in their manner of life. Many of the reproofed would protest that they were not as bad as the testimony represented them, and they would show that they could hold onto the truth even though they should go contrary to the reproof given to them. Time has shown the great majority of such renouncing their faith and leaving the ranks entirely. Some have seen their error, and have grasped the truth more firmly. The query arises, If those opposing this gift are led by the Lord, why should they lose their spirituality, and backslide from God? Our Saviour's rule is that a tree should be known by its fruit. He most emphatically asserts that "a corrupt tree *cannot* bring forth good fruit."

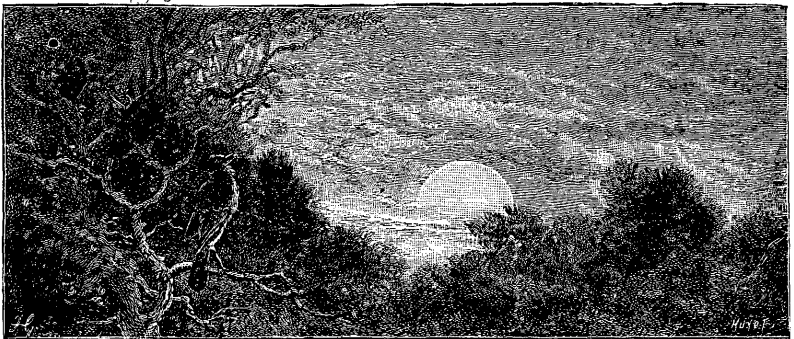
We recall instances where organized opposition has been raised against the testimonies of Mrs. White, with the declaration that great success was going to attend their work as soon as they should get rid of the testimonies. There has been, however, an utter failure in realizing the accomplishment of their hopes. After years of battling, they gave no more evidence of spreading the Sabbath truth before the world than those of their kind did thirty-five years ago. If theirs was the special work of the Lord, why has no more prosperity attended their message?

On the other hand, as we look at that message by which the commandments of God and the faith of Jesus are being proclaimed to the world,—a message with which is connected this manifestation of the gift of prophecy, with its counsels, instructions, and reproof,—we see it has made a

sure and steady advance from its very beginning to the present time. Heeding the Lord's counsels through that gift, moving forward in the Lord's strength, the message as, we have shown, has encircled the earth, and is fast making its way to "every nation, and kindred, and tongue, and people."

Of its progress in the past we can say, God's word has been verified in that he has said, "No weapon formed against thee shall prosper." Truly, the hand of God has been manifest in the success attending the rise and progress of this great Advent movement thus far, and for the future we rely upon the certain fulfillment of his word, "I have set before thee an open door, and no man can shut it." In this confidence we may sing with all assurance:—

"For He has been with us,  
And he still is with us,  
And he's promised to be with us  
To the end."



"All thy works shall praise thee, O Lord."



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